

# BROADER BIBLE STUDY

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# Broader Bible Study

ILLUSTRATED BY DIAGRAMS

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## THE PENTATEUCH

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BY REV. ALEXANDER PATTERSON

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*"The Greater Life and Work of Christ."*

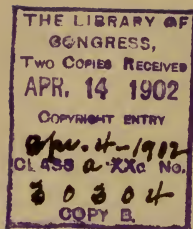


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## Preface

THE study of the Bible is the divine plan for our day. The increase in its sale, the large number of books upon it, the large classes for its study in many places and call for more, all attest a great revival in Bible study. This book is itself some evidence of this. It is the result of Bible lectures given in many places and of which the printed form has been asked.

The word "broader" in the title is not used theologically nor has it any reference to other systems of study. It has reference to the want of any system that prevails in much private study. Most people study the Bible in a disconnected way, and in consequence fail to realize the value of its teachings and the interest which it creates. To many the Bible is not interesting, because it is not understood, and it is not understood because this broader view is not obtained. The study of the Bible which begins with selected portions before there is had a larger view is like studying the specifications before the perspective view of the building, or entering upon the particulars of a picture or landscape before taking a view of the whole. This, then, is the chief purpose of these studies, to give a series of bird's-eye views which will leave the whole scope plainly impressed upon the mind.

Another feature is that the historical outline is followed rather than the canonical form. The Bible is a

great narrative. It is along this that the teachings lie. This, too, is the most easily remembered. Many can carry a story in mind who will forget a book analysis, or fail to comprehend it. The mountain peaks of Bible story form the outline of this course. It will be found that around certain great persons and events the history focalizes. To find these and study the context from these centres is to find the Bible method of study.

A further feature of these studies is that the author aims to present the Bible in the light of modern discoveries of science and history. It is unfair to the student to avoid the difficult places or to deal with them in generalizations or platitudinous comments. The author believes that the conservative view of all these points is affirmed by recent discoveries and, so far as these have been verified, has used them.

One point kept in mind in these studies is Simplicity. The average mind is overestimated as to Bible study. The tests recently made in colleges, and that among advanced classes raised in Christian homes and Sunday-schools, reveal a lamentable lack of elementary instruction in the Bible.

The diagrams used here are intended to give at a glance the effect of hours of study. Whatever appeals to the eye has a greater power to impress than mere hearing. Figures and dates are given in round numbers with the object of not burdening the mind and so wearying the student and making the study tiresome.

Spirituality has been the chief aim of the author of these studies. The Bible is first of all spiritual.

To miss this is to miss the purpose for which it was given. Mere historical or literary study is ruinously defective. Even doctrinal study may fail in the purpose. It is true of these that "The good is the enemy of the best." We seem to hear Christ's words these days, "Ye search the scriptures, because in them ye think ye have eternal life . . . and ye will not come to Me that ye might have life." Bible knowledge without the spiritual is but sounding brass and tinkling cymbal.

The course has been arranged either for private reading or for class study. If used in a class the teacher should make himself familiar with the diagrams and reproduce them on the board at the time with such additions as he thinks best. The best system for any one is his own system. Faithful study will develop a method which for him will, with such suggestions as here given, enable him to pursue the study of the Bible with interest. This course has been the result of many public lectures and lessons, and has been well tested thereby, and is sent out with some confidence in its practicability. The Revised Version is used in these studies.

The Pentateuch is presented in this volume. It calls for such an extended study because it is the basis of the whole Bible system of fact and doctrine. To master the Pentateuch is to get the key to the whole Bible. Studies on the rest of scripture will follow in due time if this seems suitable and God so wills.

A. P.

*Chicago, 1902.*





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# Broader Bible Study

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## CHAPTER I

### INTRODUCTORY

WE begin with some general facts introductory to Bible study. What is proposed here is, first, Bible study as distinguished from mere reading, and, second, systematic study as distinguished from promiscuous study of separate parts, and, third, study with the purpose of getting a broad view of the Bible and its general scope.

It is not proposed here that we stop to investigate every interesting question that may arise, whether of fact or doctrine. What we will seek is broad effects, wide landscapes and perspective views of long periods, taking in only the mountain-peaks of the narrative, and only indicating what is important for more detailed study, but not stopping to deal with these now.

The first endeavor is to master the narrative. The Bible is first a history, and this should be learned, but in general at first, without loading the mind with the

smaller events. One should thus become able to think through the Bible. The great lessons should be attached to this narrative at the proper places. The book and chapter divisions may be used as helpful to obtain the sequence of events or to keep them in mind. It also greatly assists to future ease in finding places to have a chapter analysis of each book. But there are over a thousand chapters in the Bible, and some books are difficult to so divide, and few could carry so great a number in mind. So it is better to rely upon the narrative and by means of it keep the whole in memory.

The space a matter takes in the Bible is not always a guide to its relative importance. The first chapter of Genesis far outweighs the ten chapters of names in Chronicles. We do not therefore spend the same amount of study here upon all parts proportionally. In reading for these studies, the student should read continuously through the narrative and through all parts containing it. For example, the history of Israel's journey from Egypt to Canaan should be read, without regard to the legislative parts, through to the end, and the legislation made an after study. We must not stop at every interesting story at first. What is wanted is a full grasp of the whole. Afterwards we can take up the details one by one.

Space is not taken in this book with the printed text. It is supposed that the reader has his Bible in hand and has read the passage under discussion, or follows it as he reads here.



## HOW AND WHY WE BELIEVE THE BIBLE.

This question is proper at all times. People have a right to ask questions as to the Bible. Its claims are so great, its interests presented so vast, that it ought to be examined. The Bible never discourages investigation, nor should we. In beginning a course of study we must therefore review briefly our ground of belief. We make three claims for the Bible. 1. It is authentic. 2. It is true. 3. It is inspired. These are three different questions. A book may be authentic but not true. Most works of fiction are so. A book may be true but not inspired. Most histories are so. If inspired it must be authentic and true. For all these claims we present first :

## THE TESTIMONY OF CHRIST TO THE SCRIPTURES.

This cannot be met or impeached by any one. All the world admits that He was the wisest and holiest who ever lived. This is the testimony of infidels as well as all others. We have abundant historical reason for believing that there is no essential difference between the Old Testament as we have it and as Christ and His apostles used it. Christ and His apostles constantly refer to it and always with the highest reverence and confidence. They do not give the slightest hint of want of faith in it, or that it is other than literally true in its statements of fact and doctrine. Christ lived the life therein commanded, and did many things to fulfil its prophecies. He took His texts from it and preached it constantly.

He quotes from at least twenty of its books covering every part of the Old Testament. He affirms twenty or more of its narratives. Christ refers without any intimation of want of belief in their literal truth to the following Old Testament narratives: Creation of man (Matt. 19: 4). Law of marriage (Matt. 19: 5). Story of Cain and Abel (Matt. 23: 35). Noah and the Deluge (Matt. 24: 37). Abraham (John 8: 56). Destruction of Sodom and Gomorrah and Lot's wife (Luke 17: 28-32). The Manna (John 6: 49). Brazen Serpent (John 3: 14). David and Shew Bread (Matt. 12: 3). Elisha and his miracles (Luke 4: 25). Healing of Naaman (Luke 4: 27). Tyre and Sidon (Matt. 11: 22). Jonah and "the Whale" (Matt 12: 39). The books of Moses (John 5: 46). The Psalms (Luke 20: 42). Moses and the Prophets (Luke 24: 27). Isaiah (Matt. 13: 14). Daniel's Prophecies (Matt. 24: 15). Malachi (Matt. 11: 10).

A single verse mentions the whole Old Testament as follows: "All things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning me" (Luke 24: 44). Herein is included the whole of the Old Testament, in the three parts into which it was at that time divided. The Law of Moses included the first five books of our Bible which were then one. The Prophets included most of the prophetical books. The Psalms included the poetical as well as some of the other books, and took that name from the Psalms which formed the

first of that part. In the further verses of that passage He bases His whole gospel upon the Old Testament and commands it to be preached everywhere.

So that here is the highest evidence possible for the authenticity, the truth and the inspiration of the Old Testament. Christ and His apostles lived 1,900 years nearer the time of the Old Testament than we, and within the memory of the facts of its composition as well as the facts therein related. They believed in its inspiration ; they give us their unqualified assertions to its genuineness, truth and inspiration. We may therefore rest confidently upon that unimpeachable testimony. The best, shortest and most conclusive reason for believing that the Bible is genuine, true and inspired is because JESUS SAID SO. This can be understood by the child and will satisfy the philosopher. It can be understood and remembered by any one and even in the hour of illness or death will satisfy and bring assurance to the mind.

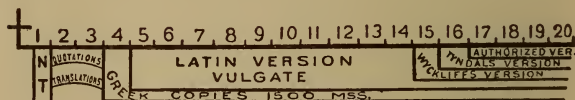
#### I. THE BIBLE IS AUTHENTIC.

We can trace the Bible back step by step from the present day to the time of Christ and beyond. The English version commonly used to-day was printed first in 1611. Before that were other English versions, the most common ones being Tyndall's and Wyckliff's. These were translated principally from the Latin Bible called the Vulgate, which was translated from the Greek copies about 500 A. D. Latin was then a spoken language. The Greek copies we still have number

many hundreds and some of them are as old as the third and fourth centuries. It is from these that our Revised Version is taken, based upon the English or Authorized Version of 1611. The following diagram shows the course and connection of title to our Bible as we have it.

### HISTORY OF THE BIBLE.

A.D.



This diagram shows the history of the Bible from our time back to that of Christ. Our Authorized Version runs back 300 years. The older English versions, as Tyndall's and Wyckliff's, 500 years. The Latin version, called the Vulgate, 1,400 years. The Greek copies, some of them 1,600 years, that is to within 200 years of the time the latest books of the New Testament were written. Fragments have later been discovered as old as 1,700 years and it is very probable that still older ones will some day be discovered; perhaps even some of the originals.

There is a gap, as shown by the diagram, between the oldest Greek manuscripts and the days of the last of the apostles. This is bridged in several ways. Many writers of the first three centuries quoted from the New Testament, and together they have quoted all but twelve verses. Thus nearly the whole could be re-

placed from these writers. Many translations were made into other languages, as Syriac and Ethiopian. These all corroborate our copies, so we know that we have not only authentic books, but correct copies of them.

But as we do not have the original manuscripts actually written by the apostles and others, but only copies, how do we know they are correct? Two scholars, Dr. Wescott and Dr. Hort, who have examined and compared these many Greek and other copies, tell us that, leaving out all minor differences which do not affect the sense or meaning, these many manuscripts gathered from all over the world, written on cloth, skins, parchment, papyrus and other material, do not differ from each other more than one word in a thousand; that is only one-tenth of one per cent. As they do not differ from each other more than this, it is safe to say that they do not differ from the original manuscripts any more than this. So that we have within a tenth of one per cent. of accuracy in the copies we have. This is almost a miraculous preservation in view of the many copyings, translations and vicissitudes through which they have passed.

We have traced the New Testament back to the time of the apostles, and we find, as all admit, that Christ had the Old Testament as we have it, so we need go no farther. If Christ was satisfied that it was authentic, we may well be. Besides we have the testimony of the Jews, who were so careful of their scriptures, and they tell us it is authentic.

There are many other witnesses as the apocryphal

books which mention the Bible, and the Samaritan Pentateuch held by that people from the earliest days; also such writers as Josephus, who mention the parts of the Old Testament as they then had them. In fact there is no ancient book which has one-tenth the evidence of this historical kind that the Bible has. The ancient classics do not have a fraction of the manuscripts that the Bible has, nor the external evidence it has. These are received as genuine. Why not the Bible upon far greater evidence of the same kind?

## 2. THE BIBLE IS TRUE.

Besides the testimony of Christ, we have many proofs that the Bible is true. It has been submitted to the most searching tests. No book or matter of any kind has been so searched and tested as the Bible. Its proofs are generally classed as external and internal. We have much external testimony to its truth.

1. There is a long line of historians, Christian, infidel and heathen, running from our day back to before the time of Christ. These affirm the facts wherever they touch upon them.

2. The Jews tell us that the Old Testament is true. It is their history. It is their legislation. One might as well deny the facts of American history to us as to deny the facts of Jewish history to them. Their very existence as the Bible describes them is evidence for the truth. The Jew is a witness to the truth of the Old Testament wherever he appears.

3. The land of Palestine is a witness for the Bible.

It fits the facts of the Bible as a seal fits its impress. The mountains, valleys, cities, rivers and even wells are there as the Bible describes. The best guide book of the Holy Land is the Bible.

4. The Christian Church is a witness for the Bible. It has existed as all history admits from the earliest days, and from the beginning it has believed the Bible. Its sacraments, its holy days, its services, its organizations, are all as the Bible declares. There is a continuous line of Christian witnesses from the first century to our times.

5. The ruins of all ancient nations testify to the Bible. The science of archæology, or ancient things, is one of the latest as well as the best witnesses to the Bible's truth. We can trace the course of the Bible story almost in every event back to the earliest times. On the walls of the Catacombs of Rome, made in the early centuries, are found portrayed nearly all the Bible stories. The Arch of Titus shows the picture of the Golden Candlestick the Bible describes as in the Temple. On the ruins of Assyria and Babylon are the accounts of the capture of Jerusalem with the names of its kings and details of the event. Under the city of Jerusalem has been discovered the conduit Hezekiah built to bring water into Jerusalem. The peoples of Canaan, as the Hittites, are shown by ruins and inscriptions as described in the Bible account of the entrance of Israel into the land. The life in Egypt is accurate to the smallest detail as corroborated by the monuments and other records of Egypt. The names



connected with the history of Abraham are found on the monuments of Assyria. The Tower of Babel has been found as given in the Bible. The ruins of the ancient world as destroyed in the deluge are being found, and the races then existing correspond with those described in Genesis. So as far back as we find remains we are given proof that the Bible story is true.<sup>1</sup>

6. Science is another witness to the Bible. It affirms many facts written in the Bible ages ago. Almost every science is touched upon and wherever the Bible touches science it does so with precision. Professor Dana tells us the first chapter of Genesis agrees with the record of geology. Job gives this description of the earth: "He stretcheth out the north over empty space and hangeth the earth upon nothing" (Job 26:7). Here is a perfect description of the suspension of the earth in space and the inclination of its axis towards the north, and this written thousands of years before the discovery of these facts by modern science. So, in another place, is an equally pertinent reference to the facts of meteorology. "The wind goeth towards the south and turneth about unto the north; it turneth about continually in its course and the wind returneth again unto its circuits. All the rivers run into the sea, yet the sea is not full: unto the place whither the rivers go thither they go again" (Eccl. 1:6, 7). Here is a statement

<sup>1</sup> See Authenticity of the Hexateuch, by President S. P. C. Bartlett.



of one of the most recent facts of science, the rotary motions of storms ; also a reference to the evaporation of the water of the seas and the circulation of vapors in the atmosphere.

Thus exact also are the astronomical references and the anatomical and all other points which the Bible touches, showing that the writers were guided in their work. Where narratives or statements occur which seem to be in conflict with fact, it is because we do not understand either the reference or the fact. Many difficulties have been cleared up by increasing knowledge of the true meaning and the true facts of nature or history.

Among the internal evidences to the truth of the Bible we mention a few.

1. It claims to be true. There is no admission by any writer that he is recording anything but facts and truth. There is allegory, symbol and parable, but no fiction in the Bible. Such is its own claim, and every book and author must be taken at its own claim unless controverted. Succeeding writers in the Bible testify to those who wrote before.

2. The Bible looks like a true book. It gives facts and names and dates and places all very unlike the works of fiction or fable. In Luke 3 : 1, 2, there are seventeen distinct historical geographical references which, taken separately and together, form a network of testing in which a fictitious narrative could not escape detection. Many such are in the Bible and through all it has passed triumphantly, unimpeached.

3. The agreement of the various writers with each other in statement of fact is another evidence of truth. There is not that verbal agreement which evidences collusion, but that difference of statement with yet substantial agreement which is the mark of unbiased narrative.

4. Its plain statement of facts derogatory to its own heroes and people evidences truth in the narration. Works of fiction glorify their heroes and conceal their faults. The Bible takes no pains to do so. It exposes Abraham's lie and Jacob's deception and David's unchastity and murder and Solomon's fall and Israel's apostasy, with unconcealed frankness.

### 3. THE BIBLE IS INSPIRED.

This is the great matter. If inspired it must be authentic and true. It is this quality which lifts it above all other books. It is in this respect that it stands alone. No other book can claim to be inspired. We sometimes use the word "inspired" in a weak sense, as when we say a picture or a painting or a song is inspired. We mean specially conceived and executed. This is not what we mean when we say the Bible is inspired. We apply to it two words, Inspiration and Revelation. The Bible is a Revelation given by Inspiration. We will see later what is meant by these terms and how it was given.

1. We here again rely on the testimony of Christ as to its inspiration. He fully believed it was from God. He was silent as to any want of faith

in its inerrancy or inspiration. His silence is as eloquent as His words. He based His whole gospel upon it, and commanded His apostles to do so, and they did. "Built upon the foundation of the apostles and prophets." If the foundation is defective, what of the superstructure? They stand or fall together.

2. The Bible claims to be inspired. In the Old Testament the phrase, "Thus saith the Lord," occurs 2,600 times. The parts preceded by this word certainly claim inspiration. The apostles claim to have written by inspiration and place themselves on a level with the prophets of the Old Testament.

3. Many scripture writers affirm the inspiration of those who went before or were their contemporaries. So the prophets affirm that Moses spake from God. So Peter affirms Paul's inspiration.

4. The Bible bears the marks of an inspired book. Its nobility of language and thought agree with this claim. Its conception of God and man and the universe is high and noble. It gives a conception of God entirely different from that of the world before or since. This is also true of the hereafter. Its pictures of heaven are as beautiful as its pictures of hell are awful.

5. It has foretold events and these events have come to pass. The fulfilled prophecies of the Bible are to our day what miracles were to the days of the apostles. In the visions of Daniel we have an outline of the world's history as it has actually been fulfilled. The fate of empires has come as foretold.

Nineveh, Tyre, Egypt, Babylon, Jerusalem, and the Jews are to-day just what the Bible foretold in writing centuries ago.

6. Its agreement with the facts of science already noted is evidence of its inspiration. Professor Dana, the great geologist, writes of the first chapter of Genesis: "It displays purpose in the author of the document and knowledge beyond that of ancient or any time and philosophy more than human. The sacred volume manifests its divine origin in its accordance with the latest readings of nature." No other hand than God's could have written the account of creation, for man did not then exist.

7. The effects of the Bible substantiate its claims to inspiration. Blessing has followed its path. Freedom, education, morality, plenty and safety are the evidences of the Bible's origin wherever it goes.

8. The adaptability of the Bible and its religion to all mankind is another proof. It is understood as well by the Esquimaux as by the Syrian; in our day, as in the time of its giving. It is a world book for all time and ages and peoples. This is not true of any other book whatever.

9. It has been accepted and trusted by the wisest and best in every age and land. We give some testimonies which might be multiplied by the hundred.<sup>1</sup>

<sup>1</sup> Many such testimonies may be found in a little book, "Testimonies of Great Men to the Bible and Christianity," by The Religious Tract Society, London.

Goethe wrote,—Almost to it alone do I owe my moral culture.

Locke,—It has God for its author, salvation for its end, and truth without an admixture of error for its matter.

Ruskin,—I count it very confidently the most precious and on the whole the essential part of all my education.

Napoleon,—Everything in it is grand and worthy of God.

Wm. E. Gladstone,—The scriptures are a house builded on a rock. The weapon of offense which shall impair their efficiency in the redemption of mankind has not yet been forged.

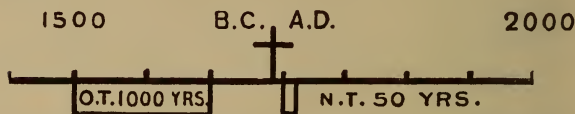
Daniel Webster,—I have read it through many times. I now make a point of going through it once a year. It is the book of all others for the lawyer.

Abraham Lincoln,—Take all of this book on reason that you can and the rest on faith and you will live and die a happy man.

#### HOW THE BIBLE CAME.

The answer to this is not only interesting, but important. It will define or help us to understand what Inspiration is. To know what Inspiration means we may examine just how the Bible came. We find it came in several ways. It gives its own account of its origin. “God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in

His Son" (Heb. 1: 1, 2). Here the Old Testament is described as given "in divers portions and in divers manners." A diagram will help us to understand this.

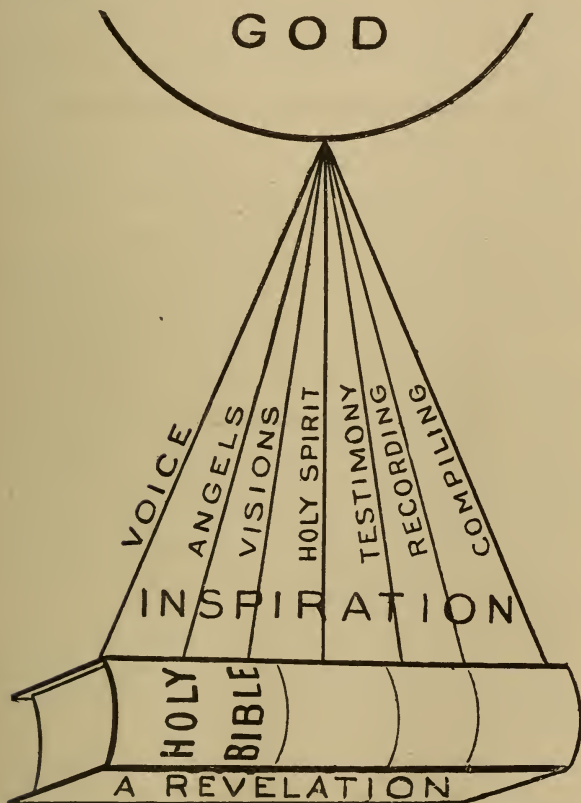


We have here a line running back to 1500 years B. C. On this the centuries are marked. The time of Christ is represented by a cross. The Old Testament is represented by the space marked off from 1500 to 500 B. C. It was about in this time that the Old Testament was written. (We use round numbers here and elsewhere for the sake of ease in remembering.) It was written during this thousand years and by about thirty writers. Each wrote his part or gave it and it was written afterwards by others. These writings accumulated and were kept separate at first in rolls. At last they were compiled in somewhat the shape as we have them. The New Testament came differently. It was written all at once, that is, in the lifetime of the apostles, say within fifty years, and by about ten writers.

In all, the whole came during about sixteen hundred years, and was written by about forty writers.

We have now to enquire how God gave the contents of the Bible to these writers. We take the Bible's own account of itself. We find that there were many methods used by God to communicate with

man. We will enumerate them. The diagram following will show the relation of these to each other and the whole.



HOW THE BIBLE REVELATION WAS GIVEN BY INSPIRATION.

1. God spake to some by an audible voice. So it is recorded He spake to Moses. "The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Ex. 33: 11). So it is recorded that a large part of the Pentateuch was given. So also God spake to Christ. A voice came out of heaven, "Thou art My beloved Son; in Thee I am well pleased" (Luke 3: 22).

2. God sent messages by angels to some, and these were recorded. So angels appeared to Abraham, to Mary and Joseph, and many others.

3. Visions were given to others and were recorded by them. So Ezekiel saw many visions and Daniel others, and last, John saw the whole of the Revelation.

4. The influence of the Holy Spirit was God's usual way of communicating truth to man. In the Old Testament this was by special messages in certain words. These were called a "burden." Sometimes the prophet did not understand them himself. In the New Testament times the message was by a general inward illumination, which enabled the writers to understand all truth necessary to be given, so that what they wrote was inspired.

5. Others wrote as witnesses, giving truthful accounts of what they saw and heard. They were guided by the Holy Spirit to record what they saw and heard. John says he was such a witness (1 John 1: 1).

6. Others did not themselves see or hear, but recorded what others were witnesses to. So Luke compiled the gospel he wrote. He says he "traced



the course of all things accurately from the first" (Luke 1 : 3).

7. Many of the books of the Old Testament were compiled from other books, which often are named as the sources from which they were taken. These were often the national records kept by the scribes and recorders mentioned as officers of Israel. Many of these ancient books are mentioned but are now lost. Twenty such older books are mentioned in scripture. Those who compiled often transcribed literally and often condensed and referred to them for further information. The work of these, affirmed, as we have seen, by after writers and by Christ, is as worthy of the word Inspiration as any other part.

The final collecting of the books of the Bible, as we have them now, was done by others, and to this also we are indebted for the Bible as we have it. While we do not claim the work of canonization as inspiration, we can certainly see, in the orderly form in which it exists as seen by the bird's-eye view hereafter given, that it had providential superintendence.

It was to the Bible thus given and brought together that Christ certified. So that we may have as much reason to accept the one method of giving as the other. All is a Revelation given by Inspiration.

We have not included Christ in this list of methods of inspiration. Christ was more than a method of inspiration. He was the giver as well as the subject of all inspiration, in all and through all methods. He Himself was God's Revelation.

## NEW TESTAMENT INSPIRATION.

As the New Testament was not written until after Christ died and rose, the attestations of its inspiration need to be specially mentioned.

1. The disciples, and particularly the apostles, were a specially selected group of witnesses and channels for the giving of facts and truths of the gospel (Acts 1: 8; Luke 24: 48).

2. They were given many and palpable evidences of the facts and truths they were to proclaim (John 20: 30, 31; 21: 25; 1 John 1, 2; Luke 24: 35, 41-43).

3. They were promised by Christ the aid of the Holy Spirit to remember what they heard and saw (John 14: 26).

4. They were promised also the aid of the Holy Spirit in bringing new truth to their minds (John 16: 13).

5. The apostles affirm that they were such witnesses and were so given revelations of the gospel (Acts 2: 32; 4: 33; 13: 31; 1 Cor. 15: 1-6; 1 John 1: 1, 2; Acts 10: 39-41; 2 Peter 1: 16; Gal. 1: 11, 12).

6. The Holy Spirit attested their words and acts (Acts 2: 43; 5: 12; 10: 41-46; 11: 15; 14: 3; 15: 8; Rom. 15: 19; 2 Cor. 12: 12; Heb. 2: 4).

7. They give mutual confirmation of each other in authority, fact and doctrine (2 Peter 3: 15, 16; 1 Cor. 2: 10-13; Eph. 3: 5; Jude 17; Gal. 2: 8).

8. We have the appeal of the fathers of the early

church to these writings. Tertullian and others refer to them and affirm them.

9. We have the testimony of the Holy Spirit to the truths in every place preached.

10. We have the testimony of our own experience to the inspiration of the New Testament in consciousness of sins forgiven, peace with God, power and prayer and hope of heaven. This is true in all ages, of all classes, at all times. Such a mass of long-continued testimony does not accompany any other matter of human knowledge or experience.

#### HOW TO UNDERSTAND THE BIBLE.

1. The Bible is a spiritual book. While much in it may be understood by any one, as its literary form, historical narratives and ethical teachings, there is much that can be only spiritually discerned. Therefore it requires a spiritual state to enter into its meaning in spiritual things (1 Cor. 2 : 14, 15).

2. It calls for a willingness to obey its teachings. One who goes to the Bible to find objections to it or to criticise it need not expect to understand it.

3. Further the Bible calls for close study. Its gospel messages to repent and believe are so plain that a child may see their meaning, but there are parts which need to be searched with all the diligence possible.

4. Again we must remember that it is a supernatural book. We are not to expect it to agree with all in our limited observation or experience. It professes to

relate matters of supernatural power far beyond human understanding.

5. The Bible is self-explanatory. One place explains another. So that, in nearly every case, if we search we will find the solution of every difficult matter.

6. The whole teaching of the Bible must be had on any point or doctrine. It is unsafe to rest any teaching upon single texts or a single part, especially in the earlier books, and it is unnecessary to do so. Doctrine is developed in scripture and the full meaning is found in the later books. The Old Testament must be read in the light of the New, and the New in the light of the Old.

7. The Bible use of words is to be observed. While many are used in the ordinary conversational sense others have a special Bible meaning. This must be ascertained. Every word has meaning. They are like purified gold. The entire meaning of any part must be taken as the writer intended.

8. Obscure parts must be read in the light of those clearly understood.

9. The historical and local meaning should always be ascertained before applying the teachings to ourselves or to others. Interpretation is one thing and application is another. The interpretation is to be first sought and then the application made as warranted.

10. The plain, literal meaning is to be taken unless some other is clearly designated. The Bible is not a book of puzzles, nor, like the oracle, capable of many meanings diverse from one another.

## WHAT TO LOOK FOR IN BIBLE STUDY.

The Bible lies in layers as the soil of the earth. Some meaning is apparent to the actual observer; much lies deeper. These may be represented as follows :

1. *Literary Study.*
2. *Historical Study.*
3. *Ethical Study.*
4. *Doctrinal Study.*
5. *Spiritual Study.*
6. *Practical Study.*
7. *Prophetical Study.*

1. The Bible may be studied as literature. It was the literature of a great people. It has prose and poetry, drama and proverb. The literary form of any part often has an important bearing on its meaning. Such a book as the Song of Solomon must be arranged in its parts before it can be understood. The analysis of a book or part is also included in its literary study.

2. The historical study of the Bible must have close attention. It is a great history, which has an important bearing on its doctrinal teachings. This includes all facts of every kind.

3. The ethical teaching of the Bible comes next into view,—its great teachings as to right and wrong. It is the standard book of life and conduct for mankind.

4. Still deeper lie the doctrines of the Bible. It tells what to believe about man, God, sin, hereafter,

salvation. The doctrines are to the religious system what bones are to the body.

5. The spiritual teaching of the Bible is the great matter. It is the food of the spiritual nature. This forms its value for devotional meetings and private needs. Under this head come the study of the symbols of the Bible and its typical teachings. Spiritual truth is the very life of the soul.

6. The study of the Bible for practical uses needs to be classed here. It is a book of lessons in Christian service; how to save and to lead men to Christ, how to answer the inquirers' difficulties, how to meet various classes. It is the sword of the spirit.

7. The prophetic study of the Bible should have a large place. One-seventh of the Bible is predictive prophecy. It tells the story of the future. It is the part most neglected to-day.

Some penetrate no deeper than to see the literary value of the Bible. Others will descend to the historical and the ethical. Theology or study of doctrine is often avoided. We must learn, if we want to get what God would teach us in Bible study, not to be afraid to sound its depths. Scripture itself counsels to go on to perfection in the knowledge of truth.

## CHAPTER II

### BIRD'S-EYE VIEWS OF THE BIBLE

#### I. THE WHOLE BIBLE.

IN opening any book we should first read the title and then look at the table of contents to see the theme and plan and scope of the book. The Bible has no table of contents, but there is a list of its books printed with most editions, and an examination of this will give some idea of the plan and scope of the Bible. We find there are sixty-six books in all and these are divided into two parts, the Old Testament having thirty-nine and the New Testament twenty-seven. These numbers may be remembered by the number of letters in the names of the parts. Old (3) Testament (9)—39. New (3) Testament (9) 3 x 9—27.

The names "Old Testament" and "New Testament," are taken from the Bible itself. They are found in these words, "Able ministers of the New Testament"; "in the reading of the Old Testament" (2 Cor. 3 : 6, 14). Here the terms are applied to the New and Old Covenants, or, as we would say, to the law and the gospel, the Old Covenant being that which Moses made with Israel, the New Covenant being that brought by Christ, the words Covenant and Testament being the same.

Here, then, are the great meanings and differences of these parts. The great teacher of the Old Covenant was Moses. The great teacher of the New was Christ. The great feature of the Old is that covenant made by Moses. The great feature of the New is that gospel of grace brought us by Christ.

We live under the New Covenant, but the Old is as precious to us as to them who lived under it, for it contains the New in the seed or bud. The New Testament with its New Covenant or gospel is the unfolding or development of the Old Testament or Covenant. Therefore we need to study both. The seed and the full-grown plant are both necessary to a right knowledge of the Bible. But, as the Old is the germ of the New, and the central point of the New Testament is the Cross of Christ, that also is the central point of the Old Testament. It must then be read in the light of the Cross.

It will greatly help in becoming interested in the study of the Bible and in understanding it if we can see its general scope and form; if, before one visited the World's Fair, he took a survey of the grounds from some elevated point, noted the beauty of the whole, the form of the grounds, the places and character of the buildings, the entrances and exits, the roads and points of interest, he would save himself much time and obtain a far better idea of the whole than by first beginning with some of the details. He would know where to go for what he wanted most and first. So, if we can obtain a survey of the whole Bible, we



will greatly facilitate our progress and interest in its study.

Taking the books of the Bible, we will examine the list with reference to some arrangement or grouping of them. The first five we have no trouble in arranging. They are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They are the books of Moses. They were once one book and are still called "Moses" as we say "Shakespeare." Sometimes they are called "The Law" or "The Law of Moses." The great feature is law. There is some history, but law is the principal contents of that part of the Bible. We call it the Pentateuch, that is "the five tools" or rolls. This, then, is the first group.

The second is a group of books which are composed nearly all of history. They are twelve. Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah and Esther. It will assist in learning these to make three groups of them, and remember that those in the middle group are double books and the first and last groups end with a female name. Thus :

Joshua, Judges, Ruth. .

Samuel, Kings, Chronicles.

Ezra, Nehemiah, Esther.

The next group embraces the poetical books. This, in turn, is different from all the foregoing and stands out distinctly by itself. These books are written in poetical form ; that does not mean rhyme of sound as we have in poetry, but what we might call rhyme of meaning.

We will study that later. They are five. Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. Their great feature is wisdom of many kinds. They are the compressed essence of the wisdom of the Old Testament. This includes not only what we call religion, but also philosophy and practical knowledge of life as well as what we call theology as then revealed.

The last group is called the Prophets. These books are so called from the fact that they are composed of prophecy, which means either preaching or prediction. There is very little history or other matter in them. They form a distinct class. There are seventeen of them. They are sometimes divided into five major prophets,—Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel,—and twelve minor prophets,—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These, especially the minor prophets, will be difficult to memorize. Their abbreviations form a sort of crude rhyme which will assist the memory.

Ho. Jo. Am.

Ob. Jo. Mi. Na.

Hab. Ze. Hag. Ze.

Malachi.

By learning the names of the books of the Bible by groups they will the more easily be remembered and their meaning also. It is as necessary to learn these as it is to know the alphabet.

The New Testament is divided into similar groups.

The four gospels stand by themselves because they give the story of the life of Christ. They are Matthew, Mark, Luke, John. They are like the books of Moses in that they give us the laws of Christ as the others give us the laws of Moses. They are the books of Christian law. The book of Acts stands by itself, and corresponds to the twelve historical books of the Old Testament.

The Epistles are a large group of twenty-one books, and, like the minor prophets, will be difficult to memorize. There are two classes of them, the epistles by Paul and those by other writers. Paul's are Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philip-pians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, and Hebrews. The latter may be classed with Paul's for want of a better classification, for there is no unanimity as to who was the author. These are fourteen in number. The other group includes seven; James, 1 and 2 Peter, 1, 2 and 3 John, and Jude. Fourteen and seven, twenty-one in all. All multiples of seven. The Epistles contain the spiritual development of the wisdom of the New Testament, its theology and directions for Christian life. In this it agrees with the poetical books of the Old Testament.

The last book in the New Testament stands by itself. The Revelation is unlike any other. The Revelation corresponds to the prophetical books in the Old Testament.

We have now four parts of the Old Testament and

four parts of the New Testament. These correspond with each other as we will see by placing them in opposite lists. It will be seen that they follow common lines of character.

Pentateuch	(5)	Gospels	(4)
History	(12)	Acts	(1)
Poetry	(5)	Epistles	(21)
Prophecy	(17)	Revelation	(1)
	<hr/>		<hr/>
	(39)		(27)

It will be noticed that these groups in the Bible do not correspond in the number of books or in the amount of matter which they contain. That would be a mere mechanical agreement. It is in character and not quantity that they divide into groups. These groups are separated by natural lines of division, as much so as the parts of an orange or of a flower.

The correspondence between the four groups of the Old Testament and the four groups of the New Testament will be seen at once. The first groups are the Pentateuch and the Gospels, the Pentateuch the law by Moses, the Gospels the law by Jesus Christ. In the second group the history of the Old Testament lies over against that of the New in Acts. The Poetical books give the wisdom of the Old and correspond with the Epistles, which give us the wisdom of the Christian age; and the one book of prophecy in the New agrees with the seventeen of the Old.

These groups may be united with each other and

the scope of all shown by four alliterative words; Precept, Practice, Piety, Prophecy, describing the character of each as follows :

Pentateuch.	PRECEPT.	Gospels.
History.	PRACTICE.	Acts.
Poetry.	PIETY.	Epistles.
Prophecy.	PROPHECY.	Revelation.

The first group of each includes books of PRECEPT. The Pentateuch contains the Precepts of the Old Testament, the Gospels the Precepts of the New. The second groups are books of PRACTICE. The Old gives these precepts in practice and often not in practice ; the New gives the precepts of Christ as exhibited in practice in the New Testament age. The next groups we designate by the word PIETY, which, as an alliterative word, expresses the wisdom and life of the poetical and epistolary books. The last groups include the PROPHECY books.

There is a further agreement in these four divisions in each Testament. If we divide a human life into four parts, the first quarter will be spent in learning, the child his lessons, the young man his trade or profession, and all of us lessons in life. This corresponds to the first group in each Testament. It is the precept part of each Testament. The second quarter of a person's life is the time of activity. The man is in his profession or trade or business. This corresponds to the second group of each part of the Bible,

the history groups. The third quarter is the time of thought and contemplation. The man in middle life wants to think more deeply, to form a philosophy, a system of religion, to see the reason of things. To this the third part corresponds, the group of wisdom books. The fourth quarter of a life is the time of retrospection or looking to the future. To this the fourth class in each part of the Bible corresponds. So that the Bible follows our life. As children we naturally begin with the first books of the Bible, Genesis or the Gospels. The youth loves history or story, to that age the narrative books of the Bible appeal. The man in middle life will be attracted to the more contemplative parts, as he feels the burden and problems of life, and so turns to the books of wisdom in the third class. The aged Christian loves those which tell of the future and are so mysterious to others.

The Bible, then, has an organization. It has a symmetrical form. There is evidence of a superintending hand even in the form in which it has come to us, and this is the order generally speaking in which it was given.

## 2. LINES OF UNITY IN THE BIBLE.

There are certain lines of unity suggested by the foregoing view which we ought to notice in beginning the study of the Bible.

1. Unity of form. This we have seen in the preceding section. There is certainly unity, as any one can see. This, in a book given during sixteen hundred

years and by forty different writers, is remarkable enough to lead us to see design in it all and that design more than human.

2. Unity of history. We shall see that the Bible tells one story. It is one narrative. We are not to take up the study of disconnected books or narratives. They are most intimately connected by a continuous line running through the whole book from Genesis to Revelation.

3. Unity of doctrine. It is one system of truth. The doctrines of God, man, sin, grace, redemption, and hereafter are the same throughout.

4. Unity of spiritual experience. The saints of the Old Testament are like those of the New and all like ourselves. The nature of man being the same, the grace of God being the same, the nature of life and the world the same, we may expect the experiences to be alike also, and they are.

5. Unity of prophecy. The prophecies of the Old are continued in the New and we see the same outlook in each part.

### 3. LINES OF DIVERSITY.

The two great parts of the Bible also present some striking contrasts. We will notice some of these. They are necessary to a right understanding of the Bible.

1. We have seen the different manner in which they came, the Old during a thousand years, the New in one generation.

2. Also the great teachers of each. "God who

at sundry times and in divers manners spake in times past unto the fathers hath in these last days spoken unto us in His Son." Moses and the prophets are the great teachers of the Old. Christ and His apostles are the great teachers of the New.

3. The persons addressed, or written of, form another striking contrast. In the Old Testament it is Israel. It is their history. To them the admonitions are addressed. Other nations come in only because they touch Israel. In the New it is the Church, a spiritual body universal, and especially the Gentile Church. This difference is recognized in this passage. "Moses was faithful in all his house as a servant. . . . But Christ as a Son over His own house" (Heb. 3: 5, 6). Israel is addressed as a nation. True there is much to individuals in the Old. But not only Israel, but other peoples are addressed mostly as nations and their destiny as such is in the foreground. In the New Testament the messages are principally to the Church and to individuals.

4. The subjects with which each part deals is another point of difference. The Old Testament has little about the future life and the other world. It is there, but not developed. In the New Testament these form the great subjects. The other world and the future life are fully declared. In the Old again it is largely secular matters which are taught; Israel's life as a nation and national duties; the relations of man in social life. Politics are dwelt upon and matters of state. In the New there is little of all this.



Man's spiritual duties and interests are the great theme. It will be seen that these two parts are supplementary to each other.

#### 4. LINES OF DEVELOPMENT.

We are to look for the development of certain lines as we go on with the study of the Bible.

1. We shall see a succession of ages or periods of dispensation in the history of man, during which we will see changes of condition and divine actings towards him. It will be important to discriminate between these so as to know what applies to each of the scriptures we study.

2. We must expect to see an unfolding of divine operation. The Bible shows God at work among mankind in the past. He is still at work and on the same plan extended.

3. We shall also see an extending sphere of grace. At first we shall see God working with individuals, then later with families, afterwards with a nation and now with a world-wide body, the Church, and still later not only the whole world, but other worlds come within the sphere of grace.

4. We shall see a series of divine covenants given to man, beginning with the first to Adam, following with another to Noah, and a third to Abraham, and a fourth to Israel, and a fifth to David, and a sixth to us in Christ, and a seventh to the world in the New Earth. All these are displays of the Everlasting covenant given Christ in the Eternal ages.

5. A development of truth will be seen. We shall find the germs of all truth in the earlier books, and these brought out more clearly in the succeeding parts. Successive revelations are given to each of God's people. Enoch learns more than Adam, and Noah more than he; and so Abraham, Moses and others down to Christ and His apostles, receive ever greater revelations, and at last, John, the greatest of all.

6. We shall see also a rise in godly character in the successive persons who come before us. Each great Bible character is a greater one spiritually than those who were before him.

7. The Revelation of Christ is the great theme of the Bible. We see Him first with the Father in the eternal past, then in creation, afterwards with the Old Testament church, later in earthly life, now in His present state and the coming day of the Lord, and at last in the eternal future. This eternal view of Christ is the view of the Bible and its great theme. It is to reveal God, for Christ is the revelation of God. The theme, then, of the Bible is God, and Christ in His many characters as His manifestation.<sup>1</sup>

#### 5. FULL VIEW OF THE BIBLE.

The entire view of the Bible is shown in this diagram to which there are added some of the lines of unity, diversity and development above described, and some of the lines we expect to cover in these studies.

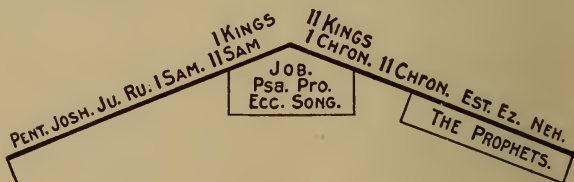
<sup>2</sup> See "The Greater Life and Work of Christ," by the author of this book.



## 6. A VIEW OF THE OLD TESTAMENT.

We will now take up the first great division of the Bible, the Old Testament, and endeavor to obtain a perspective view of it. It occupies three-fourths of the whole Bible. This is all one great story. It is all about the people of Israel. It tells their rise and progress, their fall, and predicts their future. Along this we find the great lesson God would have us learn. It is a great sermon in story. While perfectly true, it is also a great allegorical representation of great moral and spiritual truths. We might call it the Pilgrim's Progress of the Bible, only the happy ending of Bunyan's pilgrim has not been reached yet in the Israelitish nation except in prophecy and allegorically.

The whole history of Israel in the Old Testament may be described as The Rise and Fall of Israel. It may be represented by an ascending and descending line on which we will arrange approximately all the books of the Old Testament in the order in which they lie in the story. The following diagram will represent this :



We have placed the highest point of their history in the time of David and Solomon. This was spiritually

and typically their time of greatest glory. The books we have placed along this ascending and descending line as they occur in the narrative. Those on the ascending line tell of their rise. Those on the descending line tell of the time of their fall. The poetical books, except Job, were mostly written at the time of their greatest glory. The Prophets came as they began to descend. By keeping clearly in mind this brief outline a view is had of the general place of the respective parts of the Old Testament.

Another diagram will assist in the understanding of the historical part of the Old Testament.

Israel's history may be roughly outlined as a period of two thousand years from Abraham to Christ. This period may be divided into four parts of about equal length. Some of these parts are longer, some shorter, but this will do approximately, and later we will correct the periods. We may describe these four parts of Israel's history alliteratively by four words, the Camp, Commonwealth, Crown and Captivity, using the latter word for the entire period of the subjection.

CAMP	COMMONWEALTH	CROWN	CAPTIVITY
THE PENTATEUCH	JOSHUA JUDGES RUTH	I. II SAM. I. II KINGS I. II CHRON.	EZRA. NEH. ESTHER

OUTLINE OF ISRAEL'S HISTORY.

The Camp period includes the time of their history before they became a settled people in their own land. It includes the time of pilgrimage of their great ancestors, Abraham, Isaac and Jacob, and the time of

their stay in Egypt and of the journey to Canaan. The next period, the Commonwealth, includes the time they were under judges in Canaan. The third, the Crown period, the time when they had independent kings of their own; and the last period, the Captivity, when they were under foreign powers, but not always as captives.

The books which tell of these periods are given on the diagram. It is well to learn these and associate them in mind with these general periods.

We will first take the Camp period and look at the books which give the story of the origin and rise of Israel as a nation. The Pentateuch tells us this story. It includes, as has been said, the story of the pilgrimage of Abraham, Isaac and Jacob, the life of Israel in Egypt and their journey to Canaan. In Egypt they were but pilgrims. There they grew physically into a nation. In the Wilderness they became a nation politically.

## 7. GENESIS.

We have taken a series of views first of the whole Bible, then of the Old Testament and last of the Pentateuch. We will now take a single book, Genesis.

Genesis is in some respects the most remarkable book in the Bible. The name Genesis is from the first word in the Greek version. It means "in the beginning." It will give a key to the book. It is a book of beginnings. It shows the beginning of mat-

ter, of the world, of life, of man, marriage and home, of grace, of sin in the world, of redemption, of the church, of the promised Saviour, of nations, of law, and of the chosen people. All study of things secular as well as sacred must go back to Genesis.

No other book in the Bible contains such a succession of interesting and generally well-known narratives as Eden, Cain, Abel, the Flood, the Tower of Babel, Hagar, Lot and Sodom, Ishmael, Isaac offered, Rebecca, Jacob and Esau, Jacob's ladder, Rachel, Jacob at Peniel, Joseph and his brethren, Joseph in Egypt. These form a succession of narratives of surpassing and dramatic interest and laden with truth. This is one reason why Genesis is the place to commence Bible study.

Another great feature is the extent of time it covers. This will be seen by a diagram. We will use the common chronology here and elsewhere for want of a better, for there is no agreement as to early Bible chronology by those who reject this. Besides, the fact here shown would be more remarkable if we used a longer time.

We will represent the time covered by Genesis and by all the rest of the Bible.



It will be seen that Genesis covers 2,300 years and the rest of the Old Testament 1,000 years. Genesis extends nearly half-way across the 6,000 years as-

signed to human history according to the old chronology. If we take a longer chronology, it covers the greater part of human history.

But we must remember here that the Bible was not written to give a history of the world. It touches the rest of the world only as it is necessary for the great narrative it gives.

A good method by which to get the contents of a book of the Bible is to read it carefully with pencil and paper in hand, and, having read a chapter, to write in a word on the paper the contents of the chapter; say it is the first chapter of Genesis, the word "creation" describes it. Then take the second chapter in like manner, and so through the book. If there is more than one subject in the chapter take the principal or most suggestive. After making a list of all, look over the list and group the chapters. In this way you will have an analysis of the whole book.

Now, taking Genesis in this way, it will be seen to be the history of three families, Adam's, Noah's, Abraham's.

1. Adam's family,—Chapters 1 to 5.
2. Noah's family,—Chapters 6 to 11.
3. Abraham's family,—Chapters 12 to 50.

Adam's family means, of course, his immediate descendants to Noah; and Noah's family, his descendants to Abraham. Abraham's family includes three further divisions; the chapters that relate to his own history, those relating to Jacob, and those relating to Joseph.



1. Abraham,—Chapters 12 to 24.
2. Jacob,—Chapters 25 to 36.
3. Joseph,—Chapters 37 to 50.

These also are only general divisions for ease of remembering. So that, in all, five divisions are made, relating respectively to Adam, Noah, Abraham, Jacob and Joseph. Isaac has only mention with others; only a single chapter is given exclusively to him.

We also notice that Adam's family occupies five chapters, Noah's six, and Abraham's the rest of the book, thirty-nine. The history of Abraham and his family occupies three and a-half times the space, yet only covers a seventh of the time. Evidently Abraham is the important character. All the foregoing chapters are then only introductory to Abraham. This is in accord with the plan of the Bible as we have seen. Israel, of whom Abraham is the progenitor, is the great theme and all else accessory only. So that we are to enter the study of the Bible, and especially of Genesis, with the understanding that this is the great subject, and that all preceding is only introductory, and that only so much is given as is necessary to a right introduction to, and study of, the history of the chosen people.

Genesis is divided into ten narratives, each of which commences with the words, "These are the generations of ——" Once it is, "This is the book of the generations of ——" So we have the history introduced of the heavens and the earth (2 : 4), Adam (5 : 1), Noah (6 : 9), Sons of Noah (10 : 1), Shem (11 : 10),

Terah (11 : 27), Ishmael (25 : 12), Isaac (25 : 19), Esau (36 : 1), Jacob (37 : 2). This is a scriptural way of beginning a narrative. So the history of Christ in Matthew begins. These divisions could be followed as a method of study, but with our plan this would divide the matter into too many parts and fail to give that sweep we desire. It is well to notice these in passing, however.

The order of study that we shall follow will be: 1, The Creation; 2, Eden and the Fall; 3, The Flood; 4, Origin of the Nations; 5, Abraham; 6, Jacob; 7, Joseph. We will group around these the subsidiary topics.

## CHAPTER III

### THE CREATION

#### GENESIS I, 2.

THE study of the Creation well deserves a larger place than is usually given to it. While it is true that the space devoted to any event is some guide to its importance, this is not an infallible guide. For here we have but two chapters, yet they are of vital and far-reaching importance. Libraries have been written upon them. This subject lies at the basis of all modern science and thought, and here are the great questions which vex the mind to-day. Therefore to pass it over with a mere enumeration of the items is not true study. We may be mistaken in our conceptions, yet any study is better than neglect.

The topical parts of the narrative are as follows :

1. The Creation of the world and its physical and animal contents.
2. The Creation of Man.

The first chapter of Genesis is the key to the whole Bible. We are struck with its simplicity,—it contains but about 1,000 words ; also with its sublimity, compared to all other cosmogonies. It evidences divinity in its structure as well as in the scientific accuracy of its teachings.

The opening sentence is one of the most weighty in the Bible. "In the beginning God created the heaven and the earth." Dr. Murphy says: "It denies atheism, for it assumes the being of God. It denies polytheism, for it confesses the one Eternal Creator. It denies materialism, for it asserts the creation of matter. It denies pantheism, for it assumes the existence of God before all things and apart from them. It denies fatalism, for it involves the freedom of the Eternal Being" (Commentary on Genesis, p. 30).

#### 1. THE GODHEAD IN CREATION.

The scriptures teach that the several persons of the Trinity had a part in creation. The first verse of the chapter might be translated, "In the beginning the Godhead created the heaven and the earth." The word in the original is plural. God the Father, God the Son, God the Holy Spirit had special spheres in creation. Some of the scriptures which teach this are as follows: "There is one God the Father, of whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we through Him" (1 Cor. 8: 6). "By whom also He made the worlds" (Heb. 1: 2). "In Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things and in Him all things consist" (Col.

1: 16, 17). "The Spirit of God moved upon the face of the waters" (Gen. 1: 2). "By His Spirit He hath garnished the heavens. The Spirit of God hath made me" (Job 26: 13; 33: 4).

So that the teaching of scripture as to creation is that God the Father is the ultimate source of all; Christ was the active agent in the creation or formation of all and the Holy Spirit the source of life of all. This agrees with the teachings of science of the three great unities in nature, a unity of substance, a unity of form, and a unity of life.

## 2. EXTENT OF THE SIX DAYS' CREATION.

We need to enquire how far the account in this chapter extends. The verse, "In the beginning God created the heaven and the earth," is generally interpreted of the entire universe. It may be applied to that, but it is not so used here. The "heaven" here mentioned is not the heaven of the universe of fixed stars. It is defined in the eighth verse as "the firmament," that is our earth's heaven or immediate surroundings.

A scholar states: "The expression, 'the heavens and the earth,' was among the Hebrews the common designation for the world, for which the Old Testament has no single expression. It always means the terrestrial globe and its aërial firmament." The stars in the Fourth Day's work in connection with the sun and moon are the planets only. We need not then look further in this chapter than the solar system, of

which our earth is part and with which it is so closely connected. The boundless universe of fixed stars is mentioned in other parts of scripture, but not here.

Undoubtedly, the earth and the entire solar system, being parts of the universe, were created, so far as their original form and subsequent formation, at the same time as the universe, for all are one in substance and general form and in the energies that animate them. We must notice that no time is mentioned when the earth was created or the length of time for the process. All that is said on these points is that it was "In the beginning."

### 3. STATE OF THE EARTH BEFORE THE SIX DAYS' CREATION.

The next point necessary to a right understanding of the chapter is the state of the earth before the Six Days' Creation began. "The earth was waste and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." Here is a change from the authorized version, which reads, "the earth was without form and void." The two statements are radically different. The revised translation is the true one. It describes not chaos or the primeval-state of an unformed earth, but a state of desolation. The same word is used in Jer. 4: 23, where the prophet sees in vision the earth after the desolations of the last day.

Again the Bible statement is that the earth was covered or largely covered with water just before the

Six Days' work began. This is not chaos or the primeval form of earth. It shows the earth in a spherical shape, and under the ocean must have been a solid floor or crust of earth with its series of rocky strata. This was a comparatively finished state of earth, and far from the idea generally held of a chaotic state. All that intervenes between the original creation of the earth and its state as here described is passed over in silence.

There is therefore an interval between the first and second verses. In that interval lies all geology tells us of. The history of the formation and after progress of the earth is there. This includes all up to the beginning of the Six Days' Creation. Here is where the fossil creatures lived and died. All this is passed over in silence in the Bible account. It takes up the story after the desolations which geology tells us ended that time. This left the world as stated, "waste and void." So we do not have to read into this chapter the account of the long ages in which were formed the earth's crust with its countless races of fossil creatures.

Science and the Bible agree that our present order of nature is a late and comparatively recent one as compared with the geologic ages.

It is interesting to notice here that geology tells us that there was such a time or age or series of ages of comparative desolation just before our present races of animals and plants, and, especially, just before man came. The Great Ice Age was such a state of earth. Geology tells us that the ice was 1,000 feet thick over Cincinnati

and 10,000 feet thick over New England. The southern ice was 12,000 feet thick, as shown by its marks on the mountains of South America. The darkness was intense. The whole lasted 200,000 years.

Without sunlight and with such a climate the earth might have been well described as "waste and void." Whether this was the age the Bible account refers to we cannot say, but it corresponds to it in many respects.

The Six Days' Creation then is to be regarded, as plainly shown in the chapter, as one of a series of creations, in which the earth is repopulated and prepared for the use of man. Man is the great object in the divine mind. Even the past ages are intended to prepare the earth for him. Its wealth of coal and oil and gas and metals and rocks were all in the mind of God intended for man. He filled the cellar with fuel and other necessities before He brought the families of living creatures upon it. Here is an illustration of the prevenient grace of God.

#### 4. THE SIX DAYS' CREATION.

The Six Days' Creation lies in two parallel groups as shown in the following list. The opposite days correspond to each other.

- |                            |                                |
|----------------------------|--------------------------------|
| I. Light.                  | IV. The Sun, Moon and Planets. |
| II. Waters and Atmosphere. | V. Water and Air Animals.      |
| III. Land and Vegetation.  | VI. Land Animals and Man.      |

The order of the Six Days' Creation should be noticed and learned, for there is a deep spiritual lesson



to be learned from it, which we will consider at the close. We will examine each day's work separately.

We need to notice the scientific order in which the creative days are given. First the elements, light and air, then vegetation, after that the lowest forms of living creatures and succeeding them the higher orders and man last of all. This is the order science tells of also. The earth was in darkness and largely covered with water. Vegetation preceded animal life and the lowest orders came first and man was the last that appeared. In view of the fact that this account has, as all know, been in writing for thousands of years and while the world was in ignorance of all this, we must here see evidence, as Dana the geologist writes as quoted before, that a divine hand gave the account.

The study of the succeeding days will disclose other facts of this kind.

1. The First Day gave light. Not that this was the first appearance of light in the universe or even in the earth. The account does not say that. It simply speaks of light on the earth. The sun, whose relations to the earth are fixed in the Fourth Day's work, was then shining, but the dense vapors excluded its rays from earth. The First Day's work then was the admission of some light through the vapors with which the earth was surrounded. Light must precede the life of vegetation and animals.

2. The Second Day gives the formation of the present atmosphere. The atmosphere of the early ages of earth was pestilential with carbonic gas. It was

in this that the dense forests of ferns and other geologic plants grew. This was utterly unfit for our present order of animals and especially man. Dense vapors preceded the Six Days' Creation and rested on the ocean's surface. The lifting of these and their cleansing from the deadly gases which they contained was the Second Day's work. The suspension of this mass of vapors would form "the waters which are above the earth."

3. The Third Day's work was the elevation of some of the earth's surface above the ocean's surface and the sprouting of the first forms of vegetable life. The earth has had many such depressions and elevations of its surface, as is well known. How quickly these took place is a matter of dispute in science. That God could do this quickly, and, indeed, that it has occurred quickly, the history of our earth shows, some such changes are matter of record in historic times. The clothing of this part of the earth with vegetation was the Third Day's work. We notice the botanical order in which the plants are named, "grass, herb, tree," and that they come before animals as the necessary food of most of them.

4. The Fourth Day's work is the adjustment of the sun, moon and planets in their relationship to earth. We must keep out of mind any idea of the sun's creation as referred to here. The word "create" is not used of this day's work. The sun was long in use and as it is now. But the position or orbit or relation of the earth to the sun has undergone

changes, as we know. This day's work was as stated, "for signs and seasons and for days and for years," and "for lights." We have here the apparent purpose of a greater degree of light than at the first and a different relation of the earth to the heavenly bodies, so as to produce not only the rotation of seasons, but also the calculation of years and days and other periods. Some scientists have said that the earth's axis was once parallel to the sun and not inclined as now. This made fixed seasons. The inclination would correspond to such a work as the Fourth Day's.

5. The Fifth Day's work was the production of animal life of the lowest orders. The English words do not indicate with exactness the nature of each class. They are all egg-producing creatures and these are the lowest forms. They are also named in scientific order.

(1) "Let the waters bring forth the moving creature that hath life," literally let the waters swarm with swarms. The immense animal population of the ocean is here meant; not the fish, they come later and are an advanced order, but the lowest orders of water animals.

(2) "Let fowl fly above the earth." These are not the birds, for they are mentioned later as "winged fowl." These are the insects and properly come after the lowest form of animals in the waters from which the insects largely come.

(3) "Great sea monsters" are named next. These are the reptile orders. The word "sea" is used in the Bible for any body of water.

(4) Fish are meant in the next description. "Living creatures that moveth, that the waters brought forth abundantly," referring to the immense fertility and increase of the fish orders.

(5) Birds are meant in the "winged fowl." These come last and are highest in the egg-producing class.

6. The Sixth Day's work gives the mammals, the highest order of animals, ending with man. They are named as follows, "Living creatures," "cattle," "creeping things," "beasts of the earth." The previous day's creation was from the waters, these are from the earth, "Let the earth bring forth." The first named are the smaller earth animals; the cattle, the domestic orders; the "beasts of the earth," the beasts of prey, the highest in the order of intelligence.

### 5. THE METHOD OF CREATION.

The whole account gives us the idea of a succession of creative changes. Whether the old species were used in the creation of the new species we are not in so many words told. The expressions "Let the earth bring forth." . . . "Let the waters bring forth," some claim may include such a process. But it was a creation and not the long and infinitesimal changes that the unproven theory of Evolution proposes. God could have created new species by extraordinary births of new from old and this is proposed as a solution by some. This would agree with the way the fossil creatures came and went. They are successive

in history, come in suddenly in small numbers, grow to great proportions and pass out as suddenly as they came. In our present order all the species are simultaneous and appear to have come in nearly so. In view of the fact that no case of Evolution is known, nor any law by which it could have taken place, and that it is admitted by its teachers to be undemonstrated, we may dismiss the matter so far as it seems to controvert the Bible account. A book which has proven right on so many well known matters may be trusted where we do not understand the facts, as in the origin of life and its forms, the laws of heredity and countless mysteries in all nature about us.<sup>1</sup>

## 6. THE CREATION OF MAN.

The creation of man was a special act of the God-head. It was preceded by a special consultation: "Let us make man in our image, after our likeness."

It is also expressly said, "God created man in His own image, in the image of God created He him: male and female created He them." In the next chapter the process is described. "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." The whole narrative expressly forbids the idea that he had any connection with the brutes,

<sup>1</sup>The author has in preparation a book giving the scientific, historical and biblical arguments against the theory of Evolution. It is not safe to accept conclusions in such a sweeping theory without at least examining both sides.

whatever might have been his origin. The description of that first man is utterly inconsistent with the idea presented to us by the theory of Evolution. Adam was created in the image and likeness of God. A brute, whatever in the way of soul might be imparted to him suddenly or gradually, is not in the likeness or image of God. We have the full account of one who was in the image of God. Christ is thus described. "The effulgence of His glory, and the very image of His substance" (Heb. 1 : 3). By comparing the two, the incongruity of an ape-man as an image of God appears. The two accounts are utterly inconsistent with each other. But, as has been remarked, its advocates admit that it is an unproven theory, so we may dismiss it from further consideration here. The other scripture writers and Christ Himself accept this account and so may we (Matt. 19 : 4-6).

The objection to the Bible account seems to come from grotesque ideas of the process and from facetious jests founded upon it. There is nothing grotesque in the story itself. The dust of which man's body was made means all the earthy constituents of which the human form is composed, whether solid or fluid or gaseous. That man's body is composed of these all admit, as also that his moral and spiritual nature is from God, and this is the main point in the scripture narrative. As to the actual process the psalmist gives a picture. Speaking of himself, but with evident reference to man's original creation, he says, "My frame was not hidden from thee when I was made in secret, and cu-

riously wrought in the lowest parts of the earth. Thine eyes did see mine unperfect substance and in Thy book were all my members written which day by day were fashioned when as yet there was none of them" (Ps. 139: 15, 16). The same figure Job refers to when he says in his distress, "Naked came I out of my mother's womb and naked shall I return thither" (Job. 1: 21; 10: 9). We ourselves are constantly speaking of "mother earth" and the womb of earth. A body when it dies passes through the same changes reversed. The breath leaves it, it becomes corrupt and finally disintegrates and at last all that is left is dust. Now reverse that process. Let that dust reform and the constituent fluids and gases return. Let breath enter in and it is as at first. It certainly ought not to be a repugnant or difficult conception to a believer in the resurrection.

The creation of man is referred to three times in the first five chapters of Genesis. The scripture method is to give the outlines of an event and then return and fill in the details. In the second account (Gen. 2) the former account is referred to; the supplementary facts are then given. In the second account the general creation of plants and animals is supposed to be known. "The plant of the field and the herb of the field" are the domestic plants man has had, as all evidence testifies, from the beginning.

The standpoint of the second account is stated to be at a point between the finishing of the six days' work and before the creation of man. Then ensues



an account of the creation of man in detail and there follows an account of the preparation of the garden and the trees necessary, man's introduction to it, the animal creation and the creation of woman. There is no difficulty here. The statement that no plant of the field was yet in the earth and no herb of the field had yet sprung up has no reference to the whole vegetable kingdom, but only to the trees and plants needed by man which the narrative proceeds to relate God made or planted in the garden. So also the narrative of the creation of the beast of the field and the fowl of the air. These are the domestic creatures which all history shows have been with man from the earliest knowledge we have of him. To have left man with the order of plants and animals of the earth at large, as all the other creatures were, would have been to leave him in a wild jungle or forest or wilderness, which was the state of the earth at the close of the sixth day, and before the creation of man. This is all the narrative means by the statement as to the trees and herbs. The garden with its vegetation and animals is the subject of the chapter and the statements must not be stretched further than its own declared subject. The writer in the second narrative supposes the existence and knowledge by the reader of the first narrative and cannot therefore be contradictory or erroneous. It is not a recapitulation of the third day's work. That is ended as he expressly states. This is supplementary and only refers to the garden and its use for man.

The creation of woman came last of all. The



origin of sex is one of the mysteries of science, as much so as the Bible account. There are deep physiological mysteries here hinted at (Gen 1:27). All we can do is to accept the account as it is given, a supernatural event thus described in the only language we are capable of hearing. Other scripture accepts the account (1 Cor. 11:12; 1 Tim. 2:13; Matt. 19:4; Mark 10:6, 7).

As Matthew Henry quaintly says, "Woman was made of a rib out of the side of Adam, not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved" (Commentary).

#### 7. AGREEMENT WITH SCIENCE.

We will sum up here the points of agreement with the facts of science.

There are great facts we need to notice here. In these there is agreement with science as there is in all the Bible statements when each is rightly read.

1. Science and the Bible tell us there was a Beginning. All the operations of nature point back to a time when all we see had a beginning.

2. That beginning was creation. There is no other conceivable origin. Science admits that.

3. It is also now conceded by science that the originating of the universe by an act of volition by God is perfectly supposable and indeed the only origin. All forces are one. Light is formed from heat,

and that from chemical action in combustion, and that from electrical action, and that from motion, and that again from heat, and so all forces are forms of one force. It is also believed that all substances are one, and that a form of energy. So all is resolved into energy and that is stated as the product or effect of volition. So here science meets creation. God willed and the universe existed, probably in some primeval form of substance.

4. The glory and immensity of the universe is alike made known to us by the Bible and science. There is no grotesque description such as we find in the cosmogony of ancient peoples. This, written so long ago when the world was in darkness about the great universe, contains no error on this great question.

5. Astronomy tells us that the solar system, which is the subject, as we have seen, of the Bible creation account, is unique in the heavens. It is far away from other worlds and in a region where stars are scarce. If we represent the sun and planets by a farmer and his eight sons living within a mile of each other, and the nearest neighbor five thousand miles away, we have the relative distance of the solar system from other worlds. Again, its orbit is unique. No other is so circular and regular as ours. And further, we see no other worlds whose state is that which is fit for organic life. So that altogether it looks like the subject of a special operation ; not that it was created at any different time or by any different process, but

that it was the subject of special care and for special use.

6. As to the whole creative order and history, Dr. Murphy states its evidence as follows: "The elevation of extensive tracts of land, the subsidence of the overlying waters into comparative hollows, the clarifying of the atmosphere, the creation of a fresh supply of plants and animals on the newly formed continent, compose a series of changes which meet the geologist again and again, as he penetrates into the bowels of the earth" (Commentary on Genesis).

7. Geology tells us, as we have seen, of conditions on earth which agree with the statement of its state before the six days' work began; and it tells that the age after the coming of man was a warm one, that verdure reached the poles and that tropical animals lived there. This agrees with the Bible account of man's being able to live in nakedness and the climate necessary for that.

8. The order in which the creation came is the order that science tells us is the right one; the elements before life, the botanical order of plants, the scientific classification of animals and, last of all, man.

9. Our order is new and late and far in advance of all before. So says science. It was "all very good," the Bible tells also.

10. Man came in last, both the Bible and science tell us. He appears as the climax of creation. No new creations have come in since, both the Bible and science agree in saying.

11. There is an unbridged gulf between man and the brute. His language, his faculties, and especially his spiritual nature form impassable barriers.

12. Tradition and history agree with the Bible as to the centre from which man diverged; they also affirm that the noblest races are nearest that centre, retrograding as they recede; that the cereals also came from that centre, and that it is the centre of the habitable earth. The name of the first man, as given on the Assyrian monuments, is *Adamu*.

13. The time of man's appearance is coming nearer in the calculations of scientists to that given in the Bible. The vast periods of antiquity for man's history are being abandoned. Geology and archæology are combining to give shorter periods. The Egyptian chronology has been reduced from over five thousand years to half of that time, and that of China and India in like manner.

Dr. Cunningham Geike sifts all the evidence for these extreme dates for the origin of man obtained from deposits, remains, implements, changes of climate, geologic evidence, monuments, data of ancient peoples and civilizations and the rise of races of man, and finds it wanting in proof of any great antiquity. (Hours with the Bible, ch. IX. X. B.).

Prof. George Frederick Wright tells us, "The glacial period did not close more than ten thousand years ago. This shortening of our conceptions of the ice age renders glacial man a comparatively modern creature" (Homiletic Review, May, 1900).

The length of the Six Days is a subject of interest. The view that these were long geologic ages is unnecessary in the interpretation here given. No long age would be necessary for the incoming of light or for the clearing of the atmosphere or the elevation of a portion of the earth's surface or even the sprouting of that primeval vegetation. The coming of species after the cosmical changes of the Fourth Day seems to call for longer time, but on the whole we need not suppose extreme periods called for. On the other hand we should not interpret these days to be our short days of twenty-four hours. The earth's revolutions have been changed since its creation, and we have evidence of some changes in the course of the Six Days' creation that we have been studying, so that, while they were not long ages, they were not days as measured by our clocks.

#### 8. THE SPIRITUAL LESSONS OF CREATION.

Creation contains the germs of all spiritual truth. It is important to study these in connection with the narrative itself.

1. We learn that life can come only from God. Science has acknowledged that no such thing as life without preexisting life is known. Not the smallest seed or germ has ever been originated by man or has ever come spontaneously into existence, to man's knowledge. So in the spiritual world there is no spiritual life except as it is from God.

2. Creation in the scriptures is a type and repre-

sentation of regeneration. "If any man is in Christ he is a new creature," (marg. there is a new creation). (2 Cor. 5 : 17). "We are His workmanship created in Christ Jesus for good works" (Eph. 2 : 10). "Put on the new man which after God hath been created in righteousness and holiness of truth" (Eph. 4 : 24). "The new man which is being renewed unto knowledge after the image of Him that created him" (Col. 3 : 10). So that we may look for light both upon creation and upon regeneration from this resemblance. First we see that the state of the earth typifies the state of man before regeneration. The earth was "waste and void." The sinner in the Bible is declared lost, sick, dead, without hope. What he needs is a new creation. Except a man be born again, from above, of the Spirit of God, he cannot enter the kingdom of God. Even if there were some forms or germs of life in that old world before creation, they had reached their limit of development. It was a dying world into which God introduced that new creation, for it was a new creation, as all science tells us, utterly unlike the monstrous creatures which went before it.

3. The work of the separate persons of the Trinity is seen in regeneration as in creation. God the Father gives a people to Christ, Christ redeems them, the Holy Spirit gives them life and perfects all beauty and fruitfulness in them.

4. The process of this regenerating work is illustrated in the Six Days' Creation. The earth was in darkness. So is the sinner. He does not see his

own state or need. Into this darkness God by the gospel sends light. In the Second Day's work the atmosphere typifies the work of the Holy Spirit, breathing life; and in the Third, the separating of land and water, the new sphere of that new life. In the Fourth Day the appearance of the celestial bodies indicates the heavenly lights by which man now walks, and in the work of the further days the fruit of the Spirit and the full-grown man in the image of Christ are typified.

5. In creation man received two great gifts, marriage and the Sabbath. These are the foundations respectively of the state and the church. On these all rest. The Sabbath thus lies at the foundation of human history. It was not first given in the law to Moses. It was then only reestablished for Israel.

#### 9. THE NEW CREATION.

A New Creation is prophesied in scripture. We may learn what it will be from the one we are now studying. It, too, is to come on an earth in ruins, it is to be by divine interference and is to lead to a better state as that creation was better than the one before. The scriptures which speak of it are Isa. 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1.

## CHAPTER IV

### EDEN AND THE FALL

#### GENESIS 2, 3.

THE account of man's origin, state and fall, lies at the basis of all true history, science, philosophy, theology and Christian experience. The Bible teachings cannot be mastered until this with its great principles are understood. An outline is given following this for closer study.

The truth of the narrative is certified by Christ and the writers of scripture. There is not the slightest intimation given of other views of it. All the traditions of mankind also point in the same direction. Man's happy state is one of the memories of mankind. The tree of life was widely known among Hindus, Persians, Arabs, Greeks and Assyrians. The Fall is also universally known. The features given in the Bible account, the woman, the tree and the serpent, are grouped together among many peoples. As Dr. Geike says, "It finds an echo in every religion of the world." The Fall is pictured on the monuments of Assyria.

The sacred books of India give the account of the Fall. The first man is called Adima. The first woman Heva. They were tempted to evil also, but Adima tempted Heva.



The remains left by the cave-men and other prehistoric races tell of just such a state as man would be in after his expulsion from the garden, without weapons, tools, houses, and with only a scant covering of skins. Geology tells of an age, about that time, when the earth's climate would permit the state of nakedness related. In short the Bible account agrees with all the facts.

The account of the Fall is often quoted in subsequent scripture and by New Testament writers. Christ himself quotes it (Matt. 19 : 4, 5 ; Mark 10 : 6, 7), and all without any intimation that it was other than true. Paul bases the doctrine of sin and death and redemption upon it (Rom. 5 : 12-21). Many citations will be given in the outline of study. The study of this narrative requires that we examine the following points: 1. Man and Eden. 2. The Probation. 3. The Tempter. 4. The Temptation. 5. The Sin. 6. The Judgment. 7. Consequences of the Fall. 8. Redemption. 9. Spiritual Teachings.

#### 1. EDEN AND ORIGINAL MAN.

Eden is often spoken of in scripture. It is also accepted as a definite geographical location (Gen. 13 : 10 ; Isa. 51 : 3 ; Ezek. 28 : 13 ; Joel 2 : 3).

The location of Eden is given at that point at which man is universally believed to have originated. It is at the centre of the habitable earth, the best point for distribution over the world. It is where the race is found at its greatest perfection and where the tradi-

tions of man all agree was his original home. The changes of time have made the identification of the exact place uncertain.

It was in a garden which was in the general district called Eden. The names of two of the rivers remain to the present time so that we know the general but not the particular site. It was a prepared place for the new race. The account in the second chapter tells of a special creation for this garden with special plants and trees. And the testimony of all time is that man has had these common plants from his earliest history.

The state of primeval man is attested as equal to the best of modern civilization physically and especially in dimensions of the brain. The remains of the prehistoric man are equal to the best of modern man in brain capacity. Nor is there any time or space for the theoretical history of Evolution from the brute. The facts so far agree with the Bible account.

Adam, in the Bible account, is described as perfect, but not perfected. He was of capable mind, but not of experienced nature. He was in the image of God and that implies spiritual, mental and physical perfection. He enjoyed the frequent presence of Jehovah, who walked in the garden, sometimes at the cool of the day, as we are told, and called Adam to personal fellowship with Him. We must not think that this was God the Father. It was Jehovah, the second person of the Trinity, who often so manifested Himself to

man afterwards. Adam was then under the personal care and teaching of Jehovah.

## 2. THE PROBATION.

We must distinguish between probation and temptation. Adam was submitted to probation, but this did not necessarily involve temptation. God does not tempt man (Jas. 1: 12-15), but He does submit him to trial and to proving (Deut. 8: 2, 3).

The necessity for the presence of evil and temptation we cannot wholly solve. The origin of evil is the darkest and deepest problem which comes to us in this life. We may, however, see some light upon it here. The highest character is that which comes from choice and especially at the cost of struggle and after heroic victory. This would not be possible unless there was an alternative choice. To give free agency, the requirement of the highest moral beings, and not to give any choice would be farcical. The choice was the simplest possible. Less suggestion of temptation could scarcely be presented, a garden full of trees and only one prohibited, with the Tree of Life ever present giving full protection against sin. Compare this with the law afterwards and its hundreds of commandments and rites. Then their state was the freest from incitement to evil. Nor have we reason to think that the tempter had such power as since. There was no pressure of need and want to make the taking appear necessary.

The test man was submitted to was just such a test

as was best suited to his infantile being. It was such a test as we sometimes submit a child to. There is nothing puerile about it when looked at from that standpoint. Adam was a perfect man but needed discipline. This involves trial and effort against wrong and for right. There is no perfected created character without this. The presence of the Tree of Knowledge awoke in him the sense of obligation and obedience and raised up a standard of right and wrong and affirmed the right of Jehovah to command. The Tree of Life was sacramental. It was to Adam what the Lord's supper is to us. These two trees represented all the gospel does to us. The Tree of Knowledge stood for sin and the turning from it for repentance. The Tree of Life represented Christ in the gospel and the eating of it faith in Christ. So Adam's gospel was the same as ours. There is not, nor ever has been, any other gospel.

Adam was left free to act. He could not have been otherwise and been in the likeness of God or a creature worthy of God's purposes. If unable to choose wrong or right he would have been but an animal. It was this very liberty which made him a man. It is the right use of it which makes a saint and the wrong use, a devil.

It is probable that Adam would have been lifted out of the state of probation, if he had kept himself from sin, into a higher state, perhaps by translation as Enoch. The life of a thousand years, of which all afterwards fell short, seems to fix that as man's given term at first. The medical men tell us that

there is no reason why man should not now live one thousand years if his organs were in a perfect state, and he were in a suitable environment.

How long Adam lived in Eden we do not know. His third son, Seth, was born 135 years after Adam's creation and Cain, and no doubt Abel, were grown to manhood before Seth was born, so there is room for considerable time in Eden. His life was a happy one, we know. He had occupation without toil and the rural life which to-day is man's ideal life.

### 3. THE TEMPTER.

The tempter must be distinguished from the creature used by him as an agent. Satan does not reveal himself directly to man. Here he uses a beast of the field, that is a wild animal as distinguished from a domesticated animal. That it was not the serpent as we know it is evident. It was "more subtle than any beast of the field." The serpent is not specially subtle. That it could speak and evoked no surprise or alarm in Eve tells us that it was some creature we do not now have. It was something superior to any animal now existing. It was not in serpent form, for that was its after form given as a penalty. It probably was in human or semi-human form, perhaps a beautiful creature.

It is significant that while this is the same word for serpent as that used for those that attacked Israel in the wilderness, the form that Moses raised on the pole was a "saraph," meaning burning or shining, from

which we get seraphim. There may be reference here to the original form of the serpent.

It was Satan, however, which animated it. Upon this point scripture is clear. Satan began this evil work with man which has lasted so long and ruinously. He himself had fallen from his created state, we think scripture teaches. He may have been led by jealousy towards the new being which was to take a place so superior to his own, and hoped by conquering him to use him for his own advancement or power.

#### 4. THE TEMPTATION.

It began with a spiritual temptation. "Hath God said ye shall not eat of any tree of the garden?" This was a doubt suggested as to God's goodness. It was and is the most subtle form of temptation. Few disbelieve in God's existence. Many doubt His goodness or kindness. This is the beginning of nearly all unbelief. Here comes in the failure in prayer. Satan would rather have one doubt God's goodness than His existence. The latter would simply produce indifference; the former would create hatred, and that is Satan's state.

After insinuating doubt of God's mercy, he comes with insinuation of doubt of God's justice. "Ye shall not surely die." Thus all forms of present day false religion are along the line of liberalism or the doubt of the penalty of sin or any particular danger in the next world.

When these two great barriers are broken down, then

the way is open for false belief. After distrust in God and disbelief in the warnings as to sin, come the false belief and religion, and these precede the actual sin. It is a common saying to-day that it makes no difference what one's belief is, if he be sincere. This is nonsense. Intelligence consists in acting according to belief. Animals act from instinct; idiots from impulse; rational beings from belief. Therefore the belief must be changed with such in order to change the conduct. The actual temptation does not follow until these steps have been established. These were the fatal steps leading to the actual temptation.

The sin of taking the fruit seems a small matter to be made so much of in the Bible. The gravity of a spiritual act does not depend on the importance of the material thing which leads to it. The taking of a pin might involve the unpardonable sin as truly as the taking of a life. The tearing down of a piece of bunting may constitute treason as truly as the surrender of a fleet, indeed it may be that very thing. The act of taking and eating the fruit involved the question of belief in God's character, in His veracity, in the superiority of Satan to God. It affected the very position of God as supreme, for if He was not good and not true He could not be God.

We must distinguish also between the subjective temptation and the objective. The former leads to the state of heart which makes the latter possible. If the distrusting state existed, it was a secondary matter



how it manifested itself, whether in eating the fruit or some gross crime.

Satan leaves the doubt to do its work. He does not give Eve the fruit. He lets the subjective temptation produce its objective result. He plants the seed and awaits its development.

“And when she saw the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof and did eat.” Here was presented the threefold temptation, “the lust of the flesh, the lust of the eyes, and the pride of life” (1 John 2 : 16). It was an appeal to man’s threefold nature, body, soul and spirit (1 Thess. 5 : 23). It was the same threefold temptation presented to Christ (Luke 4 : 1-13). It was a physical and spiritual temptation. The same forces of temptation are still presented to man (2 Peter 2 : 18 ; Rom. 1 : 22-31).

## 5. THE SIN.

There is evidence of preparation in Eve, and doubtless in Adam, for the temptation. Satan chooses such times and states (Luke 8 : 12). Their ready belief in Satan’s insinuations, their acceptance of his statements, their quick fall into his suggestion, all point to a previous preparedness for such sin. Eve’s words in reply to Satan also point to unbelief and discontent. “Neither shall ye touch it lest ye die.” Here is an addition to God’s command that He did not give, “neither shall ye touch it,” and a weakening of his



positive threat of "ye shall surely die" into "lest ye die." These show first discontent with their state. This is generally the beginning of unbelief and sin. It is entirely possible in the most perfect conditions. Those who have most are often the most discontented. It was to this that Satan appealed when he said, "Hath God said ye shall not eat of any tree of the garden?" A latent unbelief also was there not yet expressed in thoughts, but which Satan appealed to when he said, "Ye shall not surely die." This state arises from their neglect to eat of the Tree of Life (Gen. 3 : 22).

From preoccupation, or greater attractions, or neglect, or forgetfulness, or procrastination, or any of the many reasons which still cause man to neglect, they did not eat of the Tree of Life. So to-day the reason temptation overcomes is for want of the strength and fulness that the Holy Spirit gives, and this for want of the union with and communion with Christ.

Another and incidental weakness was that Eve was near that Tree. Prudence would have said, Keep far from it. She seems to have been alone also, and solitude has its peculiar dangers.

The threefold temptation tells of a threefold sin. The sin was first spiritual, as shown, then psychical, then physical. Unbelief in God's goodness, acceptance of a false religion, and then the physical sin which follows (Rom. 1 : 22-31). Israel first gave up belief in Moses and God, then made the golden calf, then fell into licentiousness (Ex. 32 : 1-6).

There is more in the Fall than we see on the sur-

face. It is more than one simple act of disobedience. The sin was more than that. Their shame afterwards was sexual shame and this points to sexual sin. We may not here enter into this, but the whole account points to an orgie of sensuality.

#### 6. THE JUDGMENT.

The examination first traces the sin to its source and the judgment begins there. The serpent, that is the animal used as the tempter, is first judged. Whatever that creature was it is remanded to a degraded state where it will have no more power to tempt or be used as a means of temptation. There is to be enmity henceforth between Satan and the woman and his seed and hers. This reveals the purpose of Satan's attack to affiliate himself and his seed with mankind in alliance or amalgamation. Jehovah foils it by drawing a distinct line declaring the two irreconcilable sides. There have been the two ever since, Christ's and Satan's. No reconciliation is possible between these to the end. There is to be, on the contrary, antagonism. The serpent is to have the power to persecute and impede the progress of the church, the serpent is to be at last crushed in its head, that is in Satan. The seed of the woman can be no other than Christ, including that larger view seen in its climax in the Apocalypse.

This antagonism is seen all down the line. First between Cain and Abel, then between the race of Cain and that of Seth, between Isaac and Ishmael,

Jacob and Esau, Israel and the surrounding nations, all of whom were enemies, between the righteous and ungodly in the Psalms, which is the great theme of the Psalms. This enmity was shown towards Christ and exists, as He foretold, between the world and the believer. It is seen in the conflict in heaven between Satan and the angels (Rev. 12) and will at last manifest itself in open conflict between Satan and Christ (Rev. 19). Only then will the serpent be crushed finally. Christ and John call the evil ones "Offspring of vipers" three times (Matt. 3: 7; 12: 34; and 23: 33). They have the race of the Old Serpent in mind.

We are struck by the lightness of the doom on Eve and Adam. Subjection and increase of the pain of childbirth for her and labor for Adam seem not a full measure of the threatened death. Dr. Patrick says, "Lest Eve's fault should occasion a breach between them, God kindly makes this gracious promise of a Redeemer to depend upon Adam's union with his wife."

Expulsion follows. Eden is lost and closed against them forever. They go out in disgrace, in sorrow, in sin, to make their way without Eden's protection and blessings, and, worst of all, without Jehovah's presence and fellowship.

#### 7. CONSEQUENCES OF THE FALL.

To this event the Bible traces all the stream of sin and misery which has followed mankind. The

spiritual contamination of man, the sorrows, the sicknesses and death which follow him, all are charged to that Fall. "Through one man sin entered into the world—and death through sin—and so death passed unto all men for that all sinned" (Rom. 5:12). All other scripture agrees with this. Man is in a fallen state in sin (Eph. 2:1-3; Rom. 3:9-18). The world is in the power of the evil one (2 Cor. 4:4; Heb. 2:14; 1 John 5:19). Creation is fallen also (Rom. 8:20-22).

This is the testimony of observation and history and experience. We see that man is in anything but an ideal state, that this was not his original state all tradition attests, and our consciousness seems to affirm. That some evil influence affects mankind is only too true. Nature suffers with us. Its creatures suffer and die as we do. Its tones are in the minor key as if they would confirm this truth. There is a pathos and undertone of sadness in human life which point to some sad disturbance and tell us that all is radically wrong. Death, which until that time had sway only over the animals, was extended to man also. The medical men tell us that death is not necessary, judged by our organs and faculties, if in a perfect state. The separation of man from God is attested by his efforts to find God, his wanderings in these efforts and his sad perversions of God as he pictures Him in his idols and false worship. All the state declared by the Bible as to man's condition after the Fall is true.

The Fall still continues. Man is still falling.

Savage nations are not nations in a state of progress, but of decay. All the nations are falling save as they are being lifted by Christianity or its precursor, the religion of Israel. All the great nations of antiquity have fallen, the Egyptian, Assyrian, Grecian and Roman. The present unchristian peoples have fallen and are still falling, as the Chinese and the Hindus. Those nations which have Christianity in a perverted form are the "dying nations," as they have been characterized. Only the Tree of Life will keep from falling a nation or individual.

#### 8. REDEMPTION.

Redemption follows. "Where sin abounded, grace did much more abound." Grace was on the ground before sin. God in the creation chapter is named Elohim, the godhead; in the account where man appears He is named Jehovah. Whatever the views may be as to the composition of the record, this is a nearer view of God than that in material creation. It is, in short, the Old Testament name for Christ, the second person of the godhead. This is seen in the fact that all manifestations of God are those of Jehovah, and not of God the Father, "whom no man hath seen or can see" (1 Tim. 6 : 16). Christ identifies Himself with Jehovah (John 12 : 41 ; Isa. 6 : 1 ; Matt. 11 : 10 ; Mal. 3 : 1).

It was Christ, then, who called the guilty couple and adjudicated their sin. Here we can see why the penalty threatened was not visited upon them. It was

said, "In the day thou eatest thereof thou shalt surely die." They did not die that day nor for long after, nor did they die spiritually at all, for Adam is a son of God (Luke 3:38), and sons of God are not spiritually dead nor do they perish spiritually. Here, then, came in the saving work of Christ. He stretched over that guilty couple His redemption. The coats of skins were taken from animals slain and with these they were covered. This, if not actual sacrifice, contains the very element of sacrifice, one giving his life for another to cover that one's shame and sin. This was the initiation of sacrifice. It pointed to a Christ to come; they were saved by Christ in His mediatorial work as truly as we are.

#### 9. SPIRITUAL TEACHINGS.

Typically Adam is a representative of Christ (1 Cor. 15:22, 45). Christ is the representative of the race. He is held accountable as Adam was. His work passed out over the race as Adam's did (Rom. 5:14-19). Adam brought death, Christ brought life. Where Adam failed, Christ stood fast and resisted temptation. By one sin Adam brought death; by one act of righteousness, His death, Christ brought life.

Eve is a type of the church. It was from Adam's side she was taken (Eph. 5:28-32). Adam fell with her. So Christ is incarnated and died for us and we with Him. It is probable that Adam had revealed to him much spiritual truth, for man began with such

truth. The early nations all had purer truth than the later ones.

Satan is a subject of study from this lesson. He is a subject of much scripture teaching. There is an individual called Satan, the devil, and he has subordinate assistants. There is a great realm of darkness in constant conflict with all that is good in heaven and in earth (Dan. 10:13, 20; Rev. 12; Eph. 6:12; Job 1:2; Luke 10:18, 19; Jas. 4:7; 1 Pet. 5:8; 2 Tim. 2:26). The war begun in Eden goes on. The temptation of man continues. The serpent bruises the heel of all in heavenly progress. His head will be finally crushed (Rev. 20:1-3, 10). The sad consequences of the Fall are to be destroyed (Rev. 21:4, 5). Eden is to be restored. Paradise is the name of the abode of God's people (Luke 23:43; 2 Cor. 12:4; Rev. 2:7).

## CHAPTER V

### THE DELUGE

#### GENESIS 6-8.

##### I. THE STORY OF ADAM'S FAMILY.

WHAT was their life after their expulsion from Eden? We are not without some knowledge. They were naked, save as clothed with the skins of the animals, probably lambs, slain for them. They must seek shelter, must find their food, must struggle with the creatures for it. Naked-handed, they soon could sink to the level of savages. The Bible tells of the beginnings of the use of metals, musical instruments and domestic cattle; before which they were, without these, dependent on clubs, on stone instruments, on the chase, or on wild fruits. They were, in short, just what the remains of prehistoric man show. They were cave men. Here is confirmation of the Bible story.

The advance, however, appears to have been rapid. Cain builds a "city." We must not imagine a modern city. It was a crude erection. There followed the invention of instruments of music, tools and weapons of metal, and the domestication of animals. With



these the advance was rapid with primeval powers and strength and faculties. The Bible tells us that the first man was "in the image of God," and that means physical and intellectual powers. The evidence of archæology tells the same story.

If the remains of what is called prehistoric man are those of that time they had scattered far and wide. The great centres of population remained at or near their original home, and that we know as to general locality. Another fact that we must notice is the remarkable advance made in that old world in civilization. We have evidences of this. The Great Pyramid was erected by the descendants of, although not in, that antediluvian age, and shows the skill of those early times. It is in some respects the greatest building now existing. Prof. Piazzzi Smyth tells us that the stones are laid with such skill that the junctures, mortar and all, may be covered with a hair. Prof. Flinders Petrie tells us that the stones show marks of the tubular and solid drill cutting a tenth of an inch, yet exhibit no sign of wear in the tool, which was edged with diamond or equally hard stones. It is the repository of scientific secrets also, showing knowledge of astronomical facts of a high order.

The Bible presents us the history of two races of antediluvians. The course of the two races is seen in the tables of their descent. The line of Seth is the godly one. Enoch and Noah are in that line. The line of Cain is the ungodly race.

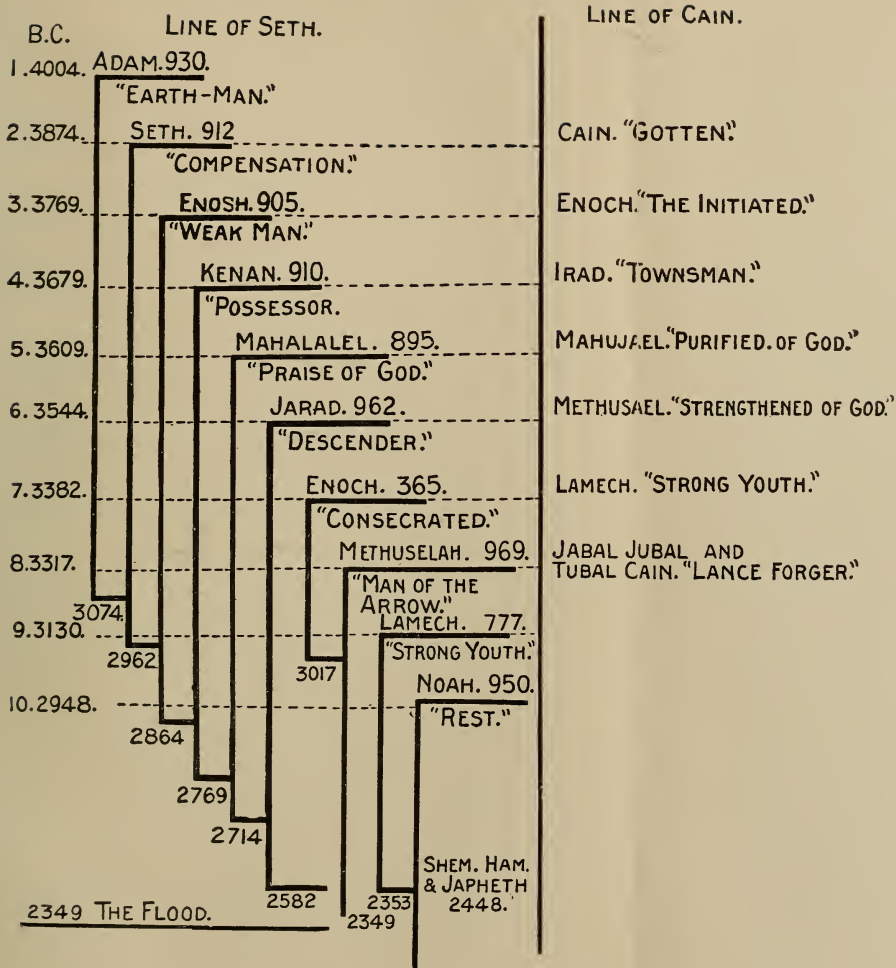
## 2. TABLE OF THE RACES OF SETH AND CAIN.

(See accompanying chart.)

These ten generations have left their evidence in the Ten Heroes or Kings of antiquity which nearly all ancient peoples have in tradition.

The remarkable longevity attributed to that age is not considered impossible from a scientific standpoint by the best physiologists. Dr. John Gardner writes: "Before the flood men are said to live five and even nine hundred years. As a physiologist, I can assert positively that there is no fact reached by science to contradict or render this improbable. It is more difficult, on scientific grounds, to explain why men die at all than to believe in the duration of life for one thousand years. Only from experience do we learn that all men in the past have died; we infer that all now or in the future will die" (Longevity, p. 176). In the Bible view of man's creation in physical perfection, which he retained through many generations in some degree, the gradual loss of longevity as shown in the table and after the flood is another evidence of the consistency of the Bible account. All fall short of a thousand years in age. That was probably the time of the original life which would have led to some superior state, perhaps translation, as Enoch, or as at the end of the world.

The time when "men began to call upon the name of the Lord" is seen in the names ending with "el," the name of God. On the Cain side Mehujael, "purified of God"; Methusael, "strengthened of God."





On the Seth side we find Mahalalel, "the praise of God." The decline of the revival is seen in the names also. Lamech, "strong youth," boasting in physical strength. Tubal-Cain, "lance-forgers"; weapons of war, showing strife and cruelty. This extended to the Seth race who intermingled by marriage. Methusaleh, "man of the arrow"; and also a Lamech or "strong youth." All this agrees with the general statement that the earth was filled with violence, that is war and murder and persecution of the godly, which began with Abel. The general state was as seen in the name given Noah by his parents, "rest," evidencing their present unrest and hope for the future. They were weary of violence.

The apostasy of that old world seems to have been the substitution of physical strength, wealth, the culture of the arts and military achievement for godliness. This, with the advance in the use of weapons, led to the reign of violence, and God in His sovereign wisdom brought the whole age to a close in the deluge.

On the Seth side is found the godly Enoch who walked with God, perhaps the only one, in a world of sin. His taking from the earth by translation is a hint as to the probable means of ending the probation of all if they had not sinned in Eden. His taking before the flood is prophetic of those who also shall escape what the flood stands for in the future. Save in name only, we find that all the godly are in the Seth line.

## 3. COMMINGLING OF THE TWO RACES.

We read "the sons of God saw the daughters of men that they were fair and they took them wives of all that they chose." This means the mingling of the races of Cain and Seth. The mingling of God's people with the world has been the usual cause of apostasy and decline and has brought down chastisement upon the whole race. The "men of renown" are undoubtedly the heroes to whom all ancient peoples look back. Their number is that of the ten generations of Seth or the seven of the Cain race. The discoveries of prehistoric man give strange attestation to the Bible account. There are three classes of remains found from these early times. One is that of a mild featured, brown-haired race; a second a sturdy brutal race; the third a gigantic race whose skeletons measure seven and a half feet. This agrees with the three races given in the scripture, the race of Seth, of Cain and the giants named.

The moral state is thus described: "The wickedness of man was great in the earth. Every imagination of the thoughts of his heart was only evil continually. . . . The earth was corrupt before God and the earth was filled with violence" (6: 5, 13). Noah was the only exception to that state. The sins of that age were violence and corruption with persecution of the godly. There seems to have been no general law against murder as after the flood; nor any government save might. Sensual corruption also prevailed. Lamech's sin was an instance of many such. Polyg-

amy also prevailed, and intemperance, for Noah's intemperance after the flood tells of even greater intemperance in others. The first chapter of Romans tells the state of that world and God's treatment of it. It undoubtedly refers primarily to that age as it does to man in general (Rom. 1: 18-32).

In Job is a reference giving the state and sin of that time. "Wilt thou keep the old way which wicked men have trodden who were snatched away before their time, whose foundation was poured out as a stream, who said unto God, Depart from us and what can the Almighty do for (to) us. Yet He filled their houses with good things" (Job 22: 15-18). Here is a distinct statement of their rejection of God.

Prof. Taylor Lewis thus writes on the state of man then: "Only evil, nothing but evil, all the day—every day, and every moment of every day. If this is not total depravity, how can language express it? . . . It affirms that he is all wrong in all things and all the time. It does not mean that man is as bad as the devils, or that every man is as bad as every other, or that man is as bad as he possibly may be or may become. There are degrees of intensity, but no limit to the universality or extent of evil in the soul." The process of the growth of evil is here given. "The imagination of the thought of his heart." Here are the fashioned purposes, the thoughts from which these come, and the state of heart the source of all. The Spanish proverb expresses this, "Sow a thought and reap a wish, sow a wish and

reap an act." But the scripture goes deeper. It lays bare the nature of the heart, the abyss from which the feelings come. Christ opens this source of evil when He says, "out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings" (Matt. 15 : 19).

#### 4. GOD'S ATTITUDE TOWARDS THAT AGE.

We read the statement that "it repented the Lord that He had made man on the earth and it grieved Him at His heart" (6 : 6). We must interpret this, as all scripture, in consistency with its own declared principles. Every writer has this privilege. This language is then to be understood in the light of God's omniscience and knowledge of the outcome of all things from the beginning and His unchangeableness. Whatever it means, it does not mean that God did not know how man would turn out or what the results of his creation would be. This is to strip God of His character and reduce Him to the level of ordinary beings. We must remember that we are in the earliest book of the Bible, the primer of the Bible, where God is teaching the elements of truth. We must also remember that God must represent Himself in human attributes and acting on our level in order to convey any meaning to our minds. He therefore speaks as we would if disappointed at the results. To speak in the language of heaven or to represent God in a purely spiritual light to us would be like talking science to a savage. As the great revelation goes on, the language is more



spiritual and God is revealed in higher terms, as man is able to apprehend Him. God is represented to man in motives, as in outward acts, in anthropomorphic terms and figures and in such attitudes. Only such could be understood at all.

Another thought is that in being infinite God does not represent Himself as without emotions, but as infinite in emotions. His love is not absence of love, but infinity of love, so with all His qualities. God is grieved, infinitely grieved, at man's sin and misery, and pleased, infinitely pleased, at man's attainment to holiness and happiness.

His decision is based on this condition, "My spirit shall not strive with man forever, for that he also is flesh; yet his days shall be an hundred and twenty years" (6:6). It is in man's conscience that God's spirit strives, and this cannot, from the very nature of conscience and truth, continue forever. Conscience gets hardened. Truth loses its power over man by use. Therefore it is in mercy that God takes the subject of that appeal away from further opportunity and further apostasy.

It was also an act of mercy as well as judgment. The warnings were many and clear. The calls to repentance also were many. Enoch, the seventh from Adam, foretold the flood and, as a prophet, called men to repent (Jude 14). Noah was himself a preacher of righteousness (2 Pet. 2:5), and, if we read rightly, prophesied one hundred and twenty years. The ark itself was a constant call to all to enter as the Church

is to-day. We may be sure that any who applied would have been admitted. They had the relics of primeval religion. Man began with the knowledge of God as all old religions attest. Perhaps the Cherubim also were allowed to remain and by their presence warn man. This might have been the place of worship.

The message to Noah to build the ark was a call of mercy to that world as well as of favor to himself. It was a step of faith to enter upon that great endeavor. Ridicule, expostulation, censure, persecution and finally neglect would follow his work. It was a work of great self-sacrifice. It possibly required the expenditure of his entire fortune, all upon the simple word of God. He is called a week before the Deluge begins. Such a pause we often see before the storm of vengeance. It is given in the destruction of Sodom and in the destruction of Jerusalem and at the last day.

#### 5. EVIDENCES AND EXTENT OF THE DELUGE.

There is no fact of ancient history better certified to than the deluge. There are said to be sixteen ancient accounts of it besides that in the Bible. It is recorded by, or known to all peoples who have records or traditions. The Chaldeans, the Hindus, the Chinese, the Romans, Greeks, Scandinavians, the Indians and Mexicans of America all have the story. The best account is that just discovered, believed to have been made soon after the time by the Chaldeans. It agrees with the Bible account in twenty-five particulars. A comparison of these accounts with the Bible story shows

a vast difference in consistency, clearness and credibility. The ancient accounts from the monuments and other sources show the usual crudities and grotesque features of all such records. If the one is a copy of the others, the comparison shows that the Bible account bears all the evidences of the original by its simplicity and careful statements. But it is probable that none of them are copies of the others. All are the records of the event itself.

Its universality, as far as man is concerned, is verified by its universal traditions. It is not necessary to suppose the entire earth was involved in the deluge. The expressions used do not call for any wider area of destruction than that covered by the human race. Mankind would, it is estimated, at that time number some millions. Similar expressions are used elsewhere of purely local and limited events.

The region of these events is peculiarly situated. The level of the Black Sea is eighty-three feet above the Persian Gulf. A depression of this region on the same scale as has often occurred in historic times elsewhere, would involve the whole region for 2,000 square miles in an overflow covering its hills. The statement, "fifteen cubits and upward did the waters prevail and the mountains were covered" (7: 20), points by its comparatively small depth to a limited and local flood. It certainly does not seem a compatible measurement with the covering of such great heights as the Himalayan and Rocky mountain ranges rising to the height of 30,000 feet. This is also intimated in the

Creation Psalm, where it is said of the rising of the land at the formation of the seas, "Thou hast set a bound that they may not pass over ; that they turn not again to cover the earth " (Ps. 104 : 9). Here a universal covering of the earth seems forbidden by the creative edict.

#### 6. CAUSES OF THE DELUGE.

We do not know, except in a general way, what were the direct causes of the deluge. There are many possible causes. The atmosphere contained much more moisture than now. The expression in the creative account, speaking of the "waters which are above the heavens," seems to point to such a condition.

The giving of the rainbow as a new appearance after the flood also indicates some changes in the constitution of the atmospheric conditions. The gradual clearing of the atmosphere from the earliest age to our own tells of a similar state of denser moisture in the earth's early ages. So that we have reason, not only from scripture statements, but from geologic evidence, to believe that there was a denser mass of vapors in the atmosphere than we have now. The precipitation of this would be the opening of "the windows of heaven" not till then opened. This, with the discharge of the volumes of water from the surrounding seas, would answer the scripture statements and produce the deluge described. If it accompanied some great volcanic upheaval, such as has often come to earth, as geology and history alike testify, there would be not

only a flood covering that region, but extending to all parts of the earth. The earth has had many deluges. Again and again has its surface been under water. The presence of sea shells on the highest mountains attests that deluges have been among the commonest experiences of our globe.

#### 7. CHRONOLOGY OF THE DELUGE.

The deluge is dated, and its various stages also given. It occurred in the six hundredth year of Noah. The year began at that time with the autumnal equinox, that is September 22d. It was afterwards changed by Moses to the spring equinox, but at this time it was in the fall. The dates of the deluge reduced to our time are as follows: Noah entered the ark November 1st. The deluge began November 8th. It rained forty days, that is to December 16th. The waters prevailed all winter and began to recede in May. The dove was sent out in July. The earth dried during July and August. Noah left the ark November 1st, a year from the time he entered it. This was the season for cultivation of the land. The Bible account says that the flood began on the seventeenth and the earth was dried on the twenty-seventh. The ten days are necessary to bring the lunar months in which they reckoned into harmony with the solar time, thus completing a full year.

#### 8. LESSONS.

The best review of the lessons of the deluge is to follow the scriptural use of it. It is referred to in the following passages :

Our Lord uses it as a type of His coming. "As were the days of Noah, so shall be the coming of the Son of Man. For, as in those days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came and took them all away: so shall the coming of the Son of Man be" (Matt. 24: 37-39). Here is a description of a time of plenty and merriment, utter indifference and ignorance of the approaching doom.

In the epistle to the Hebrews, Noah's faith and the reason and result are given. "By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world and became heir of the righteousness which is according to faith" (Heb. 11: 7). The grounds on which Noah believed were sufficient for all to have believed and his faith therefore condemned their unbelief as unreasonable and impious.

The Apostle Peter used the ark as a type of the Christian life. "In the days of Noah, while the ark was preparing, wherein few, that is eight souls were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God" (1 Peter 3: 20, 21). The ark and Noah's entrance into it here stand for that open confession of Christ and entrance into Christ

which baptism shows (Rom. 10: 9). The believer has passed from that condemned and guilty world and life into that new world and life typified by Noah's new world and life.

Again the Apostle Peter quotes the flood in confirmation of the certainty and character of the end of the world: "In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they will fully forget, that there were heavens from of old, and an earth, compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished; but the same heavens that now are and the earth, by the same word have been stored up for fire (margin stored with fire) being reserved against the day of judgment and destruction of ungodly men. . . . But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up . . . but according to His promise we look for new heavens and a new earth wherein dwelleth righteousness" (2 Pet. 3: 3-13).

Here the idea of the unvarying stability of nature is controverted and the deluge pointed to as a proof of mighty changes in the future as in the past. The destruction of that old world of life is held out as a



proof of the destruction of the present world. It is also a type of that coming destruction. That did not annihilate the earth or destroy its substance, but the surface only. It was a renovation of the earth preparatory to a new order of things. But as that day was greater than any previous time of judgment, so this coming destruction will exceed that of the flood. We might argue from the analogy that in some way there will be preserved the beginnings of the new order which shall prevail at that time. As the earth contained the elements of its own destruction then, so it does now. It is "stored with fire" as all knowledge of the earth's interior tells us. Its air and water are combustible and there are the most inflammable of gases, coals and oils in its interior. All that it needs is the word of God. The burning of worlds is often seen in the heavens by the astronomer. Men are to-day incredulous of all this as they were at the time of the deluge. The present state of the world will be like that old world in civilization, plenty and merriment, unbelief and corruption. But God's word is certain of fulfillment.

The great lesson of the deluge is one on dispensational truth. The future has a large place in the Bible. It is ever pointing forward to the Day of the Lord, and the last book sums up all the others in its splendid picture of that Day. Like Enoch, some will be taken out of the world ; like Noah, some will go through the judgments of that Day.

The new world is opened with some remarkable



changes. Noah builds an altar and offers burnt-offerings of clean animals. The mention of these elements of the ceremonial worship shows an early and a full revelation of more than is generally supposed. Only by divine revelation could man know that such would be a right way to approach God. In response to Noah's worship, God gives him a New Covenant. It is therefore given on the grounds of Christ's merits, which all sacrifice implies. The New Covenant removes the curse from the ground, and gives permanency to the seasons, perhaps the arrangement of seasons as we have them now. If the deluge was caused by the precipitation of the masses of vapors in the heavens that we know once existed, then there would come that colder state which geology tells followed the warm age of early man's life on earth. The rainbow was evidently a new phenomenon, and this shows that there once existed a state unlike our present cloud and rain climate.

A special blessing is given Noah. "Be fruitful and multiply and replenish the earth." They are also now given animal food.

Protection of life is given in the command to slay the murderer, also a promise of exemption from flood, the fear of which would have kept man in a state of terror. The storm gives the rainbow, the promise of immunity as well as the evidence of its passing away. The new world starts with better conditions as well as a wider display of grace. Human life is shortened but is pleasanter, and more safe. There is no special

religious revelation mentioned save that inferred in the knowledge of sacrifice. The blessings are temporal and earthly, but they show a new and closer relation to God.

The ark is often used as a type of Christ. It should be more properly applied to the Christian life, Christ impersonal rather than Christ personal. The Apostle Peter thus uses it (1 Pet. 3:21; also Heb. 11:7). As the ark built by Noah saved himself and house, so the godly life of the church and its ordinances are the heavenly appointed means of salvation.

## CHAPTER VI

### THE ORIGIN OF THE NATIONS

#### GENESIS 9-11.

WITH the beginning of the new age after the flood, we are introduced to the ground plan of humanity. Noah was heir to the whole earth, and with him God began the race again. All are descended from him as all are from Adam. So the history of the race begins again here. This is the beginning of all history, of all ethnology; for, while much may be learned of man before the flood, it will be little at best. Our present nations all began here. These chapters are the foundation of all we know as to man's early history. In the tenth chapter of Genesis is given what is called the Table of the Nations, including seventy nations, more or less, and to this all must go for a beginning. The study of this subject includes The Sons of Noah, The Dispersion, The Table of the Nations.

#### I. THE SONS OF NOAH.

The three sons of Noah form the simple yet comprehensive ground plan of humanity. These develop into the "Seventy Nations" of the tenth chapter after the Dispersion, which, though it precedes the Table of Nations, is related afterwards.

The incident which led to the prophecy regarding the three sons and their descendants is characteristic of scripture. Much is made of names and their meaning in scripture, also much is made of natal conditions and events, and the doings in childhood. So the destiny of Ishmael was fixed, and the character of Jacob foretold (Gen. 21 : 9, 10 ; 25 : 24-26). So it was with nearly every great scriptural character. It was a method of divine prophecy. The incident of Noah's prophecy as to his sons may be studied as a personal family lesson, but its great meaning is prophetic and dispensational.

The ordinary lessons of temperance and parental honor need not to be enlarged upon here. The world needed this lesson. The honor due the parent is the basis of all government, which is now to be developed. It is taught, and severely, with a curse which will not be forgotten and which the world has never forgotten. The authority of the parent was then forever established.

It contains also a great lesson in that strange scientific and scriptural fact of heredity, whose laws are at the basis of all life and form the stability of nature. It is as true of man as of plant or animal. The traits of Noah's sons, that is the natural traits, follow down through these channels to our own time. The three races of man inherit the great traits of these primeval ancestors. The prophecy therefore rests on right and on natural law as well as on divine justice. It is the union of natural and supernatural law.

The threefold division of the human race prophesied by Noah holds good along racial, political and religious lines. The three divisions into black, white and brown are the best that can be made. It is significant that the names of Shem, Ham and Japheth, as found on the Assyrian tablets, mean respectively olive-colored, sunburned and white. The social and political character is even more strongly marked. The superiority of the white needs no proof. The condition of the others likewise needs no comment. This, of course, applies to all as races. Individual exceptions of a contrary character are found and all distinctions are done away in Christ. The white race is the dominant race and the others are in subjection. "God shall enlarge Japheth." He is now the great colonizing race.

The religious difference is clearly seen. The semitic races are the religious peoples. From them come the great ethnic religions. "Blessed be the Lord God of Shem," marks him as the preserver of true religion, the priestly member of the family. From him have come the Jewish and Christian religions.

There are other distinctions also clearly seen. There are three types of language and three orders of national thought: the material, the psychical, the spiritual. These are predominant in these three races. Ham is physically inclined, Japheth intellectually, and Shem religiously.

All this was laid out in scripture 4,000 years ago. It is the administration of God in the destinies of

man. God is sovereign. He has not taken us into His councils or given us all the reasons or the facts in the problem. It is no basis for personal or racial pride, for the proudest have been humbled to the dust in the course of ages and the humblest exalted. These are earthly relations only and in eternity may be found reversed. In the case of individuals, the first is made last, and the last, first. It may be so in races also.

## 2. THE DISPERSION.

The dispersion seems to have been in the days of Peleg, the fourth from Shem (10: 25). The event itself is in the narrative of the Tower of Babel. There is no fact better verified than the Tower of Babel. It was used as a place of worship to the third century A. D. An ancient manuscript has been found giving a description of it. (*Expository Times*, August, 1900.) It was composed of six stories; a temple on the top formed the seventh. It was ascended by 365 steps, sixty of these of gold, the rest of silver. It had been abandoned in its early history, and finished by subsequent rulers.

The fact of the unity of human language is now established. Language is one of the barriers between man and the brute. It was man's faculty from the first. It was a part of his original being. We do not know what was the original tongue. It is probably lost in the general changes which have occurred. The fact of a common origin shows a common language. This with the fact of a common centre from

which man has dispersed attests the account here given.

The Tower of Babel was a religious edifice, as the account and use attest and the scripture hints. It was the beginning of another apostasy, the origin of heathenism, which has cursed the world ever since. This is the origin of the traditions among many peoples of the war of the giants against the gods. The Tower of Babel was the antithesis of Noah's altar, the approach to God after His approved way.

God wants penitent lives and man builds towers. There was at the bottom of their hearts unbelief in the promise of God as to the exemption of mankind from another flood, as well as a heaven-defying pride in the tower.

After the dispersion the building of the tower was continued by Nimrod, who bears the characteristics of "a mighty hunter before the Lord." Probably a hunter of men, that is a conqueror and dictator. Heathen mythology has his fame enshrined in fable. In a later time the name of the tower is given to Babylon, which had the same characteristic of world-ruling, heaven-defying pride. It also was antagonistic to God and His people, and in the prophetic future the name is applied to the anti-Christianity of the last times. Babylon of the Apocalypse is the spiritual successor of these early godless displays.

The spiritual lessons are the seed of the Serpent in antagonism to God and His people; the want of faith in God that the world shows, especially in His good-

ness ; the rejection of the altar for the tower ; and the substitution of false religions for the true. The concentration of religion in one great body is man's idea of religion. It has led to the greatest evils in the past. It cannot be until He comes whose right it is to reign over church and world.

### 3. THE TABLE OF THE NATIONS.

This comes before the account of the dispersion, but it describes the state of the world after that event, and therefore we will consider it here. It is a mistake to pass it by. It lies at the basis of all history and ethnology. It is remarkable for what it gives and for what it omits. Its brevity is as remarkable as its comprehensiveness. It has stood the test of investigation, and calls for the careful study of the Bible lover. The great purpose of the chapter, as with all we have so far studied, is, first, to show the descent of the chosen people. The table begins with the descendants of Japheth, with whom Israel had least to do, and then gives the descendants of Ham, with whom they had much to do, and then the descendants of Shem, of whom they were part. The first two are given only to the third generation, the last down to Eber the great ancestor from whom the Hebrews get their name, and his son Peleg in whose days the dispersion occurred.

The dispersion shows the Japhetic race in Europe, the Shemitic in Asia, and the Hametic in Africa, or drifting that way. These, however are general



divisions, for there are exceptions to each. The principal nations are as follows :

1. Japheth :—Gomer is represented by the Germanic races ; Magog, Tubal, and Meshech, by the Russian races ; Madai, by the Medes ; Javan, by the Greeks and Italians ; Togarmah, by the Armenians ; Tarshish, by the western European nations.

2. Ham :—Mizraim is Egypt ; Canaan, the Canaanite nations ; Accad, the early Assyrians. The Philistines and other Canaanite nations are well recognized. The nations of Africa are also included in the names of Ham's descendants.

3. Shem :—The later Assyrians and the Hebrews are the best known representatives of his descendants. The older Arabian peoples are given also.

The general plan of the settlement of the world is given in these words, "When the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the peoples according to the numbers of the children of Israel" (Deut. 32 : 8). This refers to the dispersion at Babel. The divine plan tells us that the various races were located with reference to their relation to the nation of Israel. Israel was placed at the centre of the earth. This will be seen by taking a globe or map showing the whole world, having the American continents on the left, and measuring from Canaan to the extremes of the lands of the world. The distance is about the same to the extremes of Alaska and Siberia, to the southern extreme of America and to Australia.

It is the most central point on the earth. It is also the most accessible point from all lands. The great seas which lead up towards that land give channels of water communication with the whole earth. The continents all radiate from the land of man's origin, from the region of man's after dispersion at the flood, and from the centre of man's religious life, the land of Canaan.

All this tells of purpose as plainly as any fact can. The regeneration of man spiritually, by means of Israel, was the divine purpose, and this will be seen more fully as the history proceeds. Israel was to be a house of prayer for all nations, and must therefore be accessible to the nations. Therefore they were arranged around Israel from their beginning.

Another great truth we see in all this, the hand of God in history. We are not shut up by the Bible to the one nation of Israel, although that is its great subject. God is the God of the whole earth. He had world purposes in mind from the beginning. Even in His election or selection of Israel, it was not them alone, but the world that God was preparing to save. Here we see in the very ground plan of humanity that God so loved the world that He prepared for them a great salvation from the first.

Another great fact we must see from all this. We must read history from the divine centre or standpoint; that is the spiritual view. It is this that shaped all the rest in the divine purpose. If the spiritual rules, or should rule the lower natures, it should also be in the divine purpose, and it is and was. We must

therefore, in conclusion, read history from the standpoint of the spiritual, as given in the Bible, that is from the land of Canaan and its people. God's purpose for the world centres in them. Let the nations stand in devout scholarship and learn the divine lesson, and wisdom will be not only more spiritual but more certain.

## CHAPTER VII.

### PRIMEVAL LIFE AND RELIGION

#### JOB.

WHATEVER views there may be as to the Book of Job, there can be no question that it presents a view of the life and character and religion of early time when the knowledge of God prevailed outside the chosen race. Its study therefore properly comes here. It is grouped with the poetical books because of its form. It has little connection with any of them or with any other part or book of the Bible directly.

#### I. ITS HISTORICAL CHARACTER.

The lessons are the same whether it is historical or not.

There is every reason, however, to believe that it is historical, and that the events narrated occurred in the times of the patriarchs. We must distinguish between the time of their occurrence and the time of the book's being put into writing. That might have been long after. Such things are carried in mind and repeated orally for many years even yet in those lands. The reasons for belief in its historical and early character are as follows :

1. It claims to be historical. There is not the

slightest hint in the book that it is otherwise. Now, an author must be taken at his own statement of fact, unless proven otherwise. Unless there are evidences in the book or elsewhere as to its purely allegorical character, it must be taken as matter of fact.

2. Other scripture writers take it as literally true. God, in a message to Ezekiel, speaks four times of Job as an actual and exceptional person, as much so as Noah or Daniel, whom He names in connection with him (Ezek. 14: 14, 20). James also appeals to the narrative of Job as proof of God's faithfulness to His people (Jas. 5: 11).

3. The narrative bears all the marks of truth. It is true to the times and scenes in which it is placed. The desert breathes all through it. The tone is lofty; the ideas sublime; its philosophy, the highest.

4. There is nothing in the book which necessitates its rejection as historical. The poetical form is not unusual for historical narratives. Many of the Psalms have histories in this form. We also ourselves have historical matter in poetical form. Nor are the supernatural events, as the scenes in heaven and Satan's appearance and actings, evidence of fictitiousness. The Bible is full of the supernatural and has many such scenes and allusions. Whoever can accept the resurrection of Christ, the corner stone of Christianity, can accept the narrative of Job or any other scripture. The extended discourses and their character are no evidence of want of truth. Just such scenes are met

to-day among Mohammedans, who will sit about a sick man and repeat the Koran and other supposed pious matter to him by the hour, but of course not equal to that in Job in quality or extent.

5. Fictitious productions are unknown to the times of scripture. Ewald writes,—“The invention of a history without foundation in facts, the creation of a person represented as having a real historical existence out of the mere head of the writer, is a notion so entirely alien to the spirit of all antiquity that it only began to develop itself gradually in the latest epoch of the literature of an ancient people, and in its complete form belongs only to the most modern times” (Quoted Smith’s Bible Dictionary, p. 406).

6. It bears the marks of actuality in its names and places. Fiction does not so closely identify its localities and persons. The land of Bashan is still known as the land of Job. A hamlet is even pointed out as his and is known among those peoples as Job’s place. It was noted by Eusebius 1,500 years ago. In view of the little change in those lands and the tenacity of traditions and the recent authentication of some as ancient as these, as the wells of Abraham and Isaac and Jacob, it is possible that these identifications are right approximately.

7. The objections to the historical character of Job have all been examined by competent scholars and found wanting, as for example the reference to Ophir, which it was said was not known for long after. But reference to Ophir has been found in Egyptian

records of 1,000 years before Moses. So that we are justified in taking the book of Job at its own account of itself, and as historical and of the early time given.

## 2. ITS PATRIARCHAL CHARACTER.

The time when the events took place is also a matter of interest. We use the study of the book here to show the state of early life and religion as far back as the times before Abraham.

The reasons for believing it to be so far back are as follows: It is purely patriarchal in its descriptions and coloring. The sacrifice is offered by the head of the family, instead of a priest, as in later times. The length of the life of Job is such evidence. He lived one hundred and forty years after his recovery and as much before, for he had ten children. This would make at least two hundred and fifty years. This is the age in the days of the patriarchs, as the table of the patriarchs shows. Another reason is that no mention is made of Moses and the law. It is certain that, if the law had existed, Job's friends would have made use of it in their discussion, and that Job would also have mentioned it. The early date is also seen in the use of names for coins, musical instruments and other articles. The worship of sun, moon and planets rather than idols is another mark of early date. The expression "skin for skin" is used as we would say, "dollar for dollar," showing the use of skins for barter, which was the very early custom before the use of coins or

metals. There are no references to late occurrences, manners or customs. All the references are to the early times. There is a great contrast in the tone and style to the later times and writings. It bears all the marks of the life of that time and land. There is some reference to the civilization of Egypt, possibly to the pyramids and other ancient structures and affairs.

There are astronomical allusions in Job. It is said that some of these were submitted to three astronomers, Ducontant, Gouget and Binckley, and they were asked independently to calculate from these the probable time of the phenomena given. They arrived without collusion at periods within forty-six years of each other. The time was 2176 to 2130 B. C. This would be about the time of Abraham's grandfather. There was a man in that descent of that time named Jobab. He was in the fourth generation before Abraham. He was from Uz from which Job's place was named.

### 3. JOB'S STORY.

Job is one of the most symmetrical books in the Bible, and gives the best illustration of a book study. After the introductory narrative showing Job's happy state and the coming of his misfortunes, there follows a debate between himself and his three friends which constitutes the body of the book. This is followed by four speeches by another character called Elihu, and after him the Lord speaks twice and the book closes with an account of Job's restoration and happy end.



The outline is as follows: Introductory narrative, chapters 1 and 2. Debate of three rounds (3-31). Job speaks, in all, nine times and is replied to by each friend in turn three times each, until the ninth, when the third friend is silent. The rounds of the debate are as follows: First, chapters 3 to 11. Second, chapters 12 to 20. Third, chapters 21 to 31. Elihu's addresses, chapters 32 to 37. Jehovah's, chapters 38 to 41. Closing narrative, chapter 42.

Job's happy state is described, and then a scene in heaven in which Satan is challenged by Jehovah to consider Job as an upright, godly man. Satan replies by pointing to his prosperous state as the cause of his godliness. As much as to say that he is a hypocrite and serves God for profit, and that, if God will take away what he has, he will curse God to His face. Satan is given permission to try the experiment. One blow after another falls upon Job and he is left beggared and childless. He affirms his faith in God in the words, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." A victory is thus won for the Lord and Satan is defeated.

Again a scene in heaven is shown and Satan is again challenged to consider Job. Satan retorts that, if God will afflict Job personally, he will curse Him to His face. He is given permission to afflict Job, but to spare his life. A disease, called here "boils," comes upon him. He betakes himself to the village ash heap in his misery after the manner of that time, to express his misery and alleviate the suffering of his

disease. He is despised by all, the sport of the idlers. Even his servants refuse his appeal. His wife, as miserable as he in her desolation and beggary, urges him to curse God and kill himself. He rebukes her by saying, "Shall we receive good at the hand of God and shall we not receive evil?" (2: 9-10). Again Satan is defeated in Job's firmness and submission and faith, and the end is accomplished so far as that is concerned. But God has further purposes in this, for Job, as well as all ages, and so the affliction is permitted to continue and the effect shown in the words of Job and others.

#### 4. THE DEBATE.

The debate commences with Job's lament (ch. 3), in which he curses the day he was born. He longs for death. The first friend replies (chs. 4, 5), rebuking him for complaining, and intimating that his afflictions are the consequences of his sins, and that such chastisements are the evidence of God's faithfulness, but that God will deliver him. Part of this is true and part not. Job was not being afflicted for his sins. Job resents the charge therefore (chs. 6, 7), and especially the want of sympathy in the charge of his friend. He calls on God to say why He afflicts him. The second friend, Bildad (ch. 8), answers him in like strain to the first, but makes distinct charges against Job of sins, and states that his children also were punished for their sins. Job replies (chs. 9, 10), admitting his general want of being right in God's sight, but asks,

“How shall man be right with God?” He renews his complaint. The third friend now replies (ch. 11), and with more intense accusations. He tells Job he is suffering less than he deserves, and calls on him to repent. Job resents the accusation (chs. 12-14), and calls them forgers of lies and physicians of no value. He now turns again to God and asks why he is afflicted. He continues his complaint of the vanity of life in general and his own in particular. The first friend returns to the charge (ch. 15), indignant that the words of himself and his companions have had so little effect, and appeals to their age and standing, and reiterates the charge of Job’s sin and justly deserved punishment. Job resents it all more vigorously (chs. 16, 17), calls them miserable comforters and renews his complaint. The second friend (ch. 18) asks why he accounts them as beasts and continues the charge of sin. Job replies (ch. 19) that if he has sinned it is his own affair and renews his complaint and calls for pity. The third friend (ch. 20) attacks again, and bids Job remember that the triumph of the wicked is short. Job denies (ch. 21) that God deals so with the wicked and points out how the wicked often prosper. He accuses the friend of falsehood. The first friend (ch. 22) now speaks for the third time and makes specific charges of abusing the poor, the widow and the fatherless, and urges Job to repent. Job (chs. 23, 24), seeing he can get no sympathy from these friends, turns to God and cries, “Oh that I knew where I might find him,” that he might set his case before

God. The second friend replies briefly and the third is silent. Job now makes his closing speech and insists on his innocence of any conscious wrong, and especially the things charged, and calls a curse upon himself if he has done what has been charged (chs. 26-31).

Now another person, Elihu, speaks. He rebukes Job's friends for their want of discernment and success with Job, and, addressing Job, calls his attention to the uses of adversity in calling men to know God, and tells him that when men so acknowledge God, God restores them. He rebukes Job's scornful spirit, calls attention to God's might and sovereignty, and states that His ways are inscrutable and all we can do is to submit.

By this time a change has taken place in the surrounding conditions, and a whirlwind from the desert comes upon them. Out of this a voice is heard speaking to Job. It is the voice of Jehovah (chs. 38-41). He rebukes Job's spirit as the others have done. He shows Job the wonders of nature in the elements and in the animal world, and tells him if he cannot comprehend these things of common life, how could he contend with God to whom he had appealed? Job falls upon his face in complete contrition saying, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee wherefore I abhor myself and repent in dust and ashes." Jehovah turns to the three friends and rebukes them for their words, justifies Job as against them, and bids them bring a sacrifice that Job may pray for them lest they be

smitten. Job does so and God turns to him in blessing (ch. 42). Friends help him ; his wealth increases. Children are given, his life continues for a hundred and forty years, and he dies in peace.

## 5. ITS LESSONS.

The lessons from Job.

1. Man's knowledge of God and right in the earliest ages. This is the teaching of all scripture. Man began with the knowledge of God and lost it (Rom. 1 : 18-21). All the old races, Roman, Greek, Hindu, Egyptian, were religious at first ; the older races being more so than the later ones.

2. The questions that perplex man now baffled man then, especially the cause and presence of evil, the sin of man, the future life, the way to be right with God. All these questions come up in Job.

3. The failure of human philosophy to settle these questions and to comfort the sorrowing. The only satisfactory view of life is that from above. Belief in the other world furnishes the only true philosophy.

4. The great question is answered, why the good suffer. 1. To bring glory to God and His people in the victory over Satan and evil. 2. To develop character. Job was perfect but not perfected. 3. To bring out great truths which could only be seen in such a contest. 4. To establish God's faithfulness to His people as against all accusers, as against Satan, as against even their own conscience and sin, and to show that "the end of the Lord," the purpose, the

outcome of His dealing with His people, will be blessing.

5. In Job's longing for a "daysman" (9:33; 16:21), we see the need of humanity. Here may be some intimation of hope for that Seed of the Woman promised. At any rate, there is here Job's longing for what man needs, a Mediator.

6. Job's speeches are full of prayer. This is the spirit God wants. His friends have none of this. It is not perfection which commends us to God, but penitence and faith. Job, like David, with faults, was a man after God's own heart.

7. Job's case proclaimed the truth wherever it was known in that early time. It is with this knowledge in the godly, that we enter the study of the times before the law was given. Man had no written Bible, but he had revelations of God's truth. God has never left man without such guidance. Now it is complete for our time in the scriptures. Then it was given to individuals as needed, and transmitted orally, as we see in this debate. Here is the truth, not complete, but containing all the essential truths in embryo.

## CHAPTER VIII

### ABRAHAM

#### GENESIS 11-25.

THE whole narrative in Genesis has been centering towards one point, which we now have reached, the coming of the progenitor of the chosen people. The eleven chapters we have studied cover 2,300 years on the shortest chronology. The remaining thirty-nine chapters of Genesis are occupied with about 300 years of narrative. This shows the relation of the events and that all up to this is introductory.

The reality of Abraham, Isaac and Jacob as veritable persons is as well attested by outside evidence as any event of that time can be. The whole nation of the Jews attest it. That long history of the Jews, their purity of descent, their scriptures, preserved with such care, are among the many facts that verify the scriptural account. Abraham is as well known among eastern people as Washington is among us. His tomb is there as described by Josephus 1,900 years ago, also Jacob's well, known for centuries, and the seven wells of Beersheba lately discovered by Prof. George L. Robinson, of Chicago. The battle Abraham fought with the four kings (Gen. 14) is attested by the discovery of the names of these kings on Assyrian

monuments, and the account of a battle fought by these kings under similar circumstances. All the points of historic nature are true to the times and lands of the patriarchs.

The study of Abraham may be followed in four parts. 1. His Descent. 2. His History. 3. His Covenant. 4. His Character.

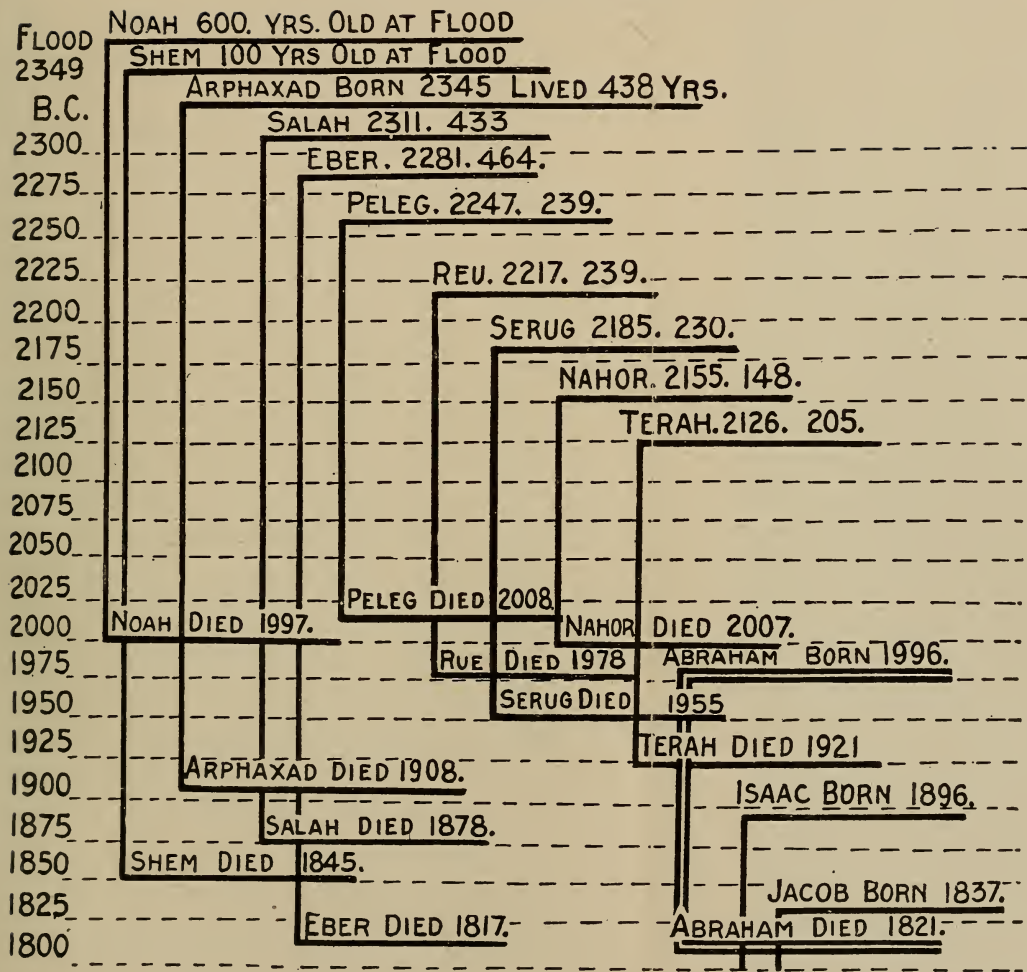
#### I. ABRAHAM'S DESCENT.

The history of Abraham opens, as most Bible biographies do, with his genealogy. There are ten generations from Shem. The accompanying Table shows some very valuable and interesting facts.

From examination of the Table we see the rapid decline in the longevity of the patriarchs after the flood, from 950 years of Noah's life to 175 for Abraham, gradually reduced in the intervening patriarchs. Again we notice the many generations contemporary with each other. Ten are living at the same time. Noah lives to see nine generations. He lives to within a year of Abraham's birth. Shem lives until after the birth of Isaac. Eber, from whom the whole race take the name of Hebrew, lives until after the birth of Jacob, the father of the twelve tribes. Abraham could have conferred with Shem and learned all the facts of the flood from him. By comparison with the table of the Antediluvian Patriarchs, it will be seen that Shem could have conferred with several cotemporaries of Adam. So that Abraham was only distant by two generations from Adam. What Adam told Methu-



# TABLE OF ABRAHAM'S ANCESTRY.





selah he, in turn, could have communicated to Shem, and he again to Abraham. We can see here how the narratives of the Bible were transmitted, first orally and then committed to writing.

We see in Abraham the result of a process of selection. He is taken from the line of Shem, the godly ; and Shem, from Noah, the one righteous man ; and he, from the line of Seth, in which comes Enoch. The same process continues in his descendants. Isaac is taken as against Ishmael ; and Jacob, instead of Esau.

Abraham shows characteristics remarkable in that age. The world was falling into apostasy from the primeval religion when Abraham was called. The worship of the heavenly bodies had taken the place of the worship of God and now Sargon, the king, was introducing a multitude of idols. At Ur, where Abraham lived, a splendid temple to the moon was erected. Tradition tells many incidents of Abraham's godly character. Most of them are unreliable, but the tenor of them all is to the effect that he stood alone in adherence to God. One historian tells that he conceived the idea of turning the whole world to his way of thinking about God. His prompt obedience to the call of God and faithful adherence to Him through all his life tell of prior firm and true character and fixed belief.

## 2. ABRAHAM'S HISTORY.

The call of God came to Abraham in Ur of the Chaldees (Acts 7 : 1). With his father and family, he was following a pastoral life. The death of Abraham's

brother, Haran, loosened the ties that bound them to Ur, as a death often does. They had an encampment similar to that of an Arabian tribe to-day. This life Abraham followed all his days, and his sons after him. His life and character were much like that of Job.

His call gave no hint as to the direction in which he was to go (Heb. 11 : 8), although he was guided from time to time. He journeyed up the Euphrates along the fertile lands which could furnish food for the flocks and herds. They halted at Haran, where a stop was made, until by the death of the aged father, Terah, another tie was broken; and Abraham, having no further bonds to hold him, went on as guided to the land of promise, which, no doubt, had been then pointed out to him.

Abraham's life is full and carefully given. The chapters will assist in getting it fixed in mind. They are as follows :

Ch. 11. Abraham's genealogy.

Ch. 12. Call. Haran. Shechem. Bethel.  
Egypt. Age 75.

Ch. 13. Lot. Promise.

Ch. 14. Battle. Melchisedek.

Ch. 15. Covenant.

Ch. 16. Hagar. Ishmael. Age 86.

Ch. 17. Circumcision. Promise. Age 99.

Ch. 18. Angels. Sodom.

Ch. 19. Lot and Sodom.

Ch. 20. Abimelech and Sarah.

Ch. 21. Isaac. Hagar. The Wells. Age 100.

Ch. 22. Isaac offered.

Ch. 23. Sarah's death.

Ch. 24. Rebecca. Age 140.

Ch. 25. Keturah. Abraham's death. Age 175.

### 3. ABRAHAM'S COVENANT.

The covenant God made with Abraham is the great feature of his life. It is this which made him great. It is this to which the subsequent scripture refers. It should be, therefore, the subject of special study. It was given in seven sections or communications.

1. In Ur (Acts 7 : 1), he is given a command with the promise only of a land that God would show him. This step involved giving up his home and friends and taking the pilgrim life. The great provisions of the covenant are not revealed to him until he has shown this unquestioning obedience. He obeys the command.

2. Haran (ch. 12 : 1-3). Here the second command and section of the promise are given. God compassionately waits until Terah has been laid to rest. It is not Terah, but his great son who is the Covenant Father. He is promised now a land, a blessing, a great name, to be a blessing, others to be blessed or cursed for his sake, and all the families of the earth to be blessed in him. The leaving Haran was another step of separation from his brothers and his family, and from the land of his nativity ; it was taking another land and beginning life among another people.

3. Shechem (ch. 12 : 7). Here the land is pointed

out, "Unto thy seed will I give this land." Here he builds an altar and the altar accompanies him from this on.

4. Bethel (ch. 13). Here another tie is broken. Lot separates from Abraham. His choice of Sodom marks him as unfit for a share in the covenant. God now tells Abraham that "his seed is to be as the dust of the earth."

5. Hebron (ch. 15). Here the covenant is formally made and ratified. Abraham's seed are now promised to be as the stars for multitude. The visible stars are only a few thousand. Here, then, is a simile, coming after the number of the dust of the earth and so superior to it. There is plain reference to the innumerable number of invisible stars only recently known in such vast numbers. It is this promise which Abraham believes, and it is this faith which is counted to him for righteousness, but not until it is tested, as James tells us (Jas. 2: 21-23). The sacrifice offered was a blood covenant, made in that day and still made by the people of that country, as when General Grant visited the East. It was made by the parties passing between the parts of the sacrifice laid side by side. Jehovah, in the symbol of fire, and Abraham doubtless so passed between the parts of the sacrifice. The boundaries of the land are also given from Egypt to the Euphrates. The Egyptian bondage is also foretold.

6. Hebron (chs. 17, 18). Here he is given a change of name. Abram is now Abraham, "Great Father of a multitude." It is to be an "Everlasting

Covenant," and Canaan to be an "everlasting possession." Circumcision is given as the seal of the covenant. Ishmael, whom Abraham thought might be the source of the coming nation, is set aside and Isaac promised. Twelve princes are to come from him.

The same year, a few months after this, three angels visit Abraham, one of whom is Jehovah, and again Isaac is promised. Abraham is again told that he is to be a blessing to all the nations of the earth. Here, in these repeated promises of being a world-wide blessing, we see a confirmation of the tradition of his desire to bring the world to God. His desire will yet be fulfilled.

7. Mount Moriah (ch. 22). Isaac is called for as a sacrifice and is offered. Then the wealth of the covenant is given Abraham. God adds His oath, "By myself I have sworn." Abraham's seed are to be as the stars of heaven and as the sand of the sea. They are to possess the gate of their enemies and all the nations of the world are to be blessed by Abraham's seed.

Now, examining this covenant, we see some particulars to be noticed. First, what Abraham obtained himself. He was to have a great name. His name is great to-day all through the world. In the place where he lived he is revered. He is there still called "The Friend of God." His tomb is the most sacred trust of the Arabs. He was promised a land and people. So it has come to pass. That land is Israel's.

It is now desolate, but no other people have a right to it. It was given by the Lord of heaven and earth to Abraham and his seed forever, and theirs it is. He was promised a great people, as the dust of the earth, as the sand of the sea, as the stars of heaven. Millions have come from him, but the great fulfilment awaits in the future. The spiritual seed of Abraham will far outnumber all others (Rom. 4: 11).

In the battle of the confederated kings under Chederlaomar, King of Elam, Abraham meets the first king of united Babylonia. These names, that they possessed power in Canaan, that their vassals there rebelled and that they invaded Canaan, are all told on the Assyrian tablets, although this particular battle is not mentioned. This battle is typical. The Church meets the world in conflict. The enemy has never forgotten nor forgiven the Church that defeat, and afterwards the Church was oppressed by that same Babylon.

In Melchisedek, Abraham recognizes a priest of the Most High God. He pays tithes to him. Melchisedek was acting under the covenant made with Noah, which was for mankind at large and prevailed even for Abraham until his own covenant came into force. Melchisedek represents that old world's religion which prevailed until the covenant of Abraham came in.

It is in the relations of Abraham to the Church that we see the greatness of that covenant. Paul makes it the basis of the Church. To Abraham was the gospel preached (Gal. 3: 8). He was the first to believe the



gospel so preached (Rom. 4: 11). His faith is the standard faith. His conversion is three times quoted in scripture (Rom. 4: 3; Gal. 3: 6; Jas. 2: 23). As he was justified so are we. He is the father of all that believe (Rom. 4: 11; Gal. 3: 7). All that believe are blessed with Abraham (Gal. 3: 9). His covenant is the basis of God's grace to the Gentiles (Gal. 3: 14). The law was an interregnum which was temporary in its work and sway. This has been swept away and on the Abrahamic foundation Paul builds the gospel of grace. Christ was typified in Isaac. He was that Seed (Gal. 3: 16). It is through the Church that Abraham is to become the father of many nations (Rom. 4: 16, 17).

However far the stream of grace shall flow, it can never leave the channel of the Abrahamic covenant. We are to believe in the continuity of God's plan. The names of Abraham's seed are to be on the twelve gates of the New Jerusalem, and the promise that his seed shall be as the stars of heaven points to the glory of the resurrection saints as well as to other worlds than ours. The universe is to be a partaker of the blessing of Abraham's covenant.

#### 4. ABRAHAM'S PLACE AND CHARACTER.

His greatness is not in what he is or has himself alone. He had faults. His prevarication twice about Sarah, his marriage to Hagar and after to Keturah did not add to his happiness or fame. The sons of these wives turned out to be the enemies of Isaac's de-

scendants. Sarah, too, was far from perfect. She was to blame in the matter of Pharoah and Abimelech. The latter used gentle irony in sending her a thousand pieces of silver to buy a veil with (20 : 16). Abraham was absent from her when she died and had apparently been absent some time (22 : 19 ; 23 : 2).

It was the covenant that made Abraham great. By it he was to become a blessing to all the earth. Here is an answer to that charge of favoritism sometimes made against the choice of Israel for such favors from Jehovah and her place in the Bible. It is the great plan of God for the welfare of mankind. That it has thus resulted, we have seen. That it will be even more of such a blessing, time will show. The Old Testament is therefore not narrow, but is a world book full of world plans for man's welfare.

Abraham is the Church in embryo. He is chosen, called and saved. He is made the depository of the covenant, and the faith of the Church is his. He travels the pilgrim path as the Church does still. He lives in a land which is to be his in the future, as the Church has her inheritance in the same future.

In Sarah, too, there is an allegory (Gal. 4 : 22-31). Sarah is the covenant of grace, Hagar that of bondage gendering only to bondage. Isaac can come only from Sarah, so hope for the future can come only from the New Covenant. There is in the history of Isaac a trivial incident which is made the starting-point of a great period. At Isaac's weaning feast, Ishmael mocks, probably at his promised future. Ishmael and

his mother are cast out. It is the beginning of the trouble of the chosen seed. In that small event the spirit of antagonism and unbelief is as truly seen as in the great wars which followed between the people of Isaac and their own connections. Personally it does not amount to a permanent breach, for Ishmael and Isaac are together at the burial of Abraham. But Ishmael's nature is thus clearly seen in boyhood. Modern psychology tells us that the character is fixed as early as seven years of age.

This great blessing and place came to Abraham because of his faith attested by his obedience. His faith was that what God had promised he was able to perform. He believed what God promised, accepted all as his own and acted accordingly. He therefore obeyed God's commands as they came to him. He was not a perfect character. He had faults many, but he had faith in God and this justified him with God. All our blessings must come in like manner. We are asked to believe in Jesus Christ. If we do, we will act accordingly. If we do not act accordingly, we are not counted as believing (Jas. 2 : 18-26). The fulness of the Holy Spirit is promised to the faith which, like Abraham's, takes hold of God's promises (Gal. 3 : 14).

There are degrees in the apprehension of truth and consequently of blessing. There are stages of blessing. If Abraham had stopped at certain points, he would have had some of the blessing, but not the fulness of it. It was his perseverance which won the cove-

nant. By faith they "obtained promises" is recorded of such (Heb. 11:33). Abraham had not only a general idea of God and His power and goodness, but he apprehended the gospel. He gave Isaac to be offered expecting God would raise him from the dead, from which in a figure he was raised (Heb. 11:19). Isaac is a type of Christ in the submissive giving of himself up to the Father.

Abraham apprehended Christ. He tells us, "Your father Abraham rejoiced to see my day, he saw it and was glad" (John 8:56). He foresaw the coming of the Mediator, the one that Job longed for, that one promised in Eden, but scarcely understood until Abraham came and realized the Coming One. Abraham had also a knowledge of heaven. "He looked for the city that hath the foundations" (Heb. 11:10). His vision penetrated eternity.

We are to follow the history of the people who descended from Abraham and we will see that all that came to them of blessing came because of this great covenant. It was constantly appealed to both by Jehovah, when He called them to repentance, and by the people, when they called for deliverance. Its workings in grace will be seen as soon as we enter the history of the children of Abraham.

Lot is associated with Abraham and is to be considered in connection with his history. He is Abraham's nephew and charge. He, however, becomes independent in property and following. He separates from Abraham before the covenant is sealed, and so

separates himself from its blessings. He pitches towards Sodom, and at last enters and resides there, and is a judge sitting in its gate and marries probably, a woman of Sodom. He does all for gain and loses all thereby. He escapes with his life and daughters, who, doubtless contaminated by Sodom's disgraceful life, bring disgrace upon themselves. Lot's descendants are Israel's enemies to the end. Lot is an illustration of the fact that nearness to means of grace does not necessarily bring grace to the heart or life. Ishmael and Esau are also such instances.

Ishmael is not forgotten, though not included in the special blessings of the covenant. That father's prayer, "Oh, that Ishmael might live before thee," was heard. It has been answered. The knowledge of God has never died out of Ishmael's people.

## CHAPTER IX

### JACOB

#### GENESIS 24-36.

WE pass from Abraham to Jacob because Isaac has a small space in the narrative. He has only one chapter exclusively devoted to him. He has but a single event mentioned in the New Testament, his blessing his sons. He is the submissive and passive character of the Bible. He is mocked by Ishmael when a child, is offered unresistingly as a sacrifice; his wife is chosen for him; he gives up the wells one after another unresistingly, and settles only when let alone; he is deceived by his son. He is a type of Christ in his humiliation and in his sacrifice. But, as the time for the full revelation of Christ's humiliation has not yet come, Isaac is passed in scripture with minor mention.

Events of Isaac's Life. Promised, 17: 21. Birth, 21: 2. Offered, 22. Marriage, 24. Heirship, 25: 6-11. Sons' Birth, 25: 21-26. The Wells, 26: 1-32. Deceived by Jacob, Blesses Sons, 27.

#### I. JACOB'S PLACE.

Jacob occupies a large place in scripture. His name as Israel occurs more often than any other save that of God. It is this name by which the chosen race are

called. Seven great revelations are given him and such visions as Abraham never had. Angels appear to him again and again. He sees heaven open and the ladder dropped at his feet, and angels descend upon him as on Christ afterwards (Gen 28: 12; John 1: 31). An angel allows him to wrestle with him and wrest a blessing from him.

We are compelled to ask who and what manner of man this was to whom such favors are shown and whose name is so immortal. We are met at the outset by surprise and disappointment. Scarcely a good or noble trait appears in him, and the charge rests against him of taking advantage of his brother, of deceiving his aged father, of advantage taken of his employer and relative.

It is not on his own account that he is blessed, and when we ask for other reason we are made to see that it is because he is an inheritor under the great covenant. Jacob is the one great Bible illustration of free, undeserved sovereign grace. Without a single redeeming quality, he obtains all the wealth of that great covenant won by such heroic efforts and faith, sealed by Isaac's self-immolation, and now poured out on this miserable character as if he deserved it all! He therefore represents all who are saved by grace. His name therefore is properly given the people of God. Spiritually we are all the children of Israel.

He is so favored, in the purpose of God, before his birth, so that there may not be the slightest ground for attributing to him some real or imagined good-

ness for which he is chosen or favored. He is one of twins. Of these one is chosen and that is Jacob. "For the children, being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, [his mother], The elder shall serve the younger. Even as it is written, Jacob have I called loved, Esau have I hated" (Rom. 9: 11-13). He is made therefore the representative of all the subjects of grace, that is of us all, for we also are saved by grace and not by works. He is a type of the Church, as Israel was of Christ. If Abraham, in offering Isaac, is a type of the Father offering His Son, Isaac undoubtedly being a type of Christ in His sacrifice, then we have here the unity of Father, Son and Church by the Spirit which Christ so loved to dwell upon. "That they may be one even as we are. . . . That they may all be one, even as thou Father art in me and I in thee, that they also may be in us. . . . That they may be one even as we are one; I in them and thou in me, that they may be perfected into one" (John 17: 11, 21, 23). The history of Jacob will also show the human side of the Church in its evils and errors and consequent chastisements, which follow Jacob's story. His history is not one of victory in himself.

## 2. JACOB'S HISTORY.

With this view of Jacob we will follow his life. It may be best learned, as was Abraham's, by the



chapters, to keep the continuity and order of events, as well as to keep the whole patriarchal narrative in due order. Taking key words we find the following chapter headings :

- Ch. 24. His Mother.
- Ch. 25. Birth. Birthright.
- Ch. 26. Isaac.
- Ch. 27. Blessing.
- Ch. 28. Flight. Vision. Bethel.
- Ch. 29. Laban. Rachel. Leah. Sons.
- Ch. 30. Sons. Cattle.
- Ch. 31. Flight. Laban.
- Ch. 32. Mahanaim. Peniel.
- Ch. 33. Esau. Shechem.
- Ch. 34. Simeon and Levi.
- Ch. 35. Bethel. Benjamin.
- Ch. 36. Esau's People.
- Ch. 37. Joseph's Loss.
- Ch. 38. Judah's Sin.
- Chs. 39-47. Famine and Egypt.
- Chs. 48, 49. Blesses Sons. Death.

Seven distinct revelations are given him. At leaving home (28 : 10-20). Leaving Laban (31 : 3). Two before meeting Esau (32 : 2, 24-32). At Shechem (35 : 1). Bethel (35 : 9). On going to Egypt (46 : 2). The focal points of this narrative are his obtaining of the birthright and blessing ; his prayer at Bethel ; his prayer at Peniel ; his return to Bethel ; his dying blessing. The latter the Epistle to the Hebrews dwells on as alone worthy of mention (Heb. 11 : 21).

## 3. JACOB'S CHARACTER.

In his personal character some features call for special mention. With all his evil conduct he is a spiritual man. The same strange union of the flesh and the spirit is seen in all Christians. He is contrasted with Esau, a purely natural man who has had no conflict, but has some natural good qualities. Jacob shows his spiritual nature in seeking the birthright and in his prayer. His vow at Bethel and his return to it speak of the presence of the spiritual nature; and, above all, this nature is shown in his prayer at Peniel and his struggle with the angel. God Himself recognizes the latter as an evidence of spiritual power and rewards him for it.

But with the spiritual nature, Jacob has human nature, and that of a most unlovely quality. He is selfish and crafty and deceitful and carnal. It is the flesh and the spirit in the same individual. Two natures of antagonistic characters in one person. The flesh lusting against the spirit and the spirit against the flesh. It is seen in every believer; and not until the flesh is crucified and Christ given full control is there victory (Gal. 5: 17-25).

Jacob suffers in his family and in his life. He realized the after statement, "He that soweth to the flesh shall of the flesh reap corruption." In his life is sorrow for the wrong-doings of his children. They treat their brother and him as he treated his father and his brother. He is deceived by his wife, and idols are in his home. He ends his life in a strange

land, and he has to say, "all these things are against me; few and evil have been the days and the years of my life." It might have been different; for all would have come to him without his scheming and deception and trickery. God needs no such help to bring about His purposes. God chastens those He loves and He says, "Jacob have I loved." God is faithful to His own in chastisement as well as in favor and blessing.

#### 4. JACOB'S TWELVE SONS.

The twelve sons of Jacob should be noticed, as in them are found the germs of future nations; and from their character, their conduct, their maternal ancestry and the dying blessing of their father, Jacob, the nation takes its character and its whole history is shaped. The twelve sons are as follows:

Leah's sons, Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

The sons of Bilhah, Rachel's maid, Dan, Naphtali.

Sons of Zilpah, Leah's maid, Gad, Asher.

Rachel's sons, Joseph, Benjamin.

The first-born, Reuben, lost his place as the favored one by primogeniture, by wrong-doing. Judah obtains the leadership by his favor to Joseph. He is the leading tribe from whom the rulers came and the Messiah. That this place is not from his own character is seen from his own unworthy conduct in chapter 38. The jealousy between the wives of Jacob is the source of the after-divisions between the sons and

the tribes, the split of the kingdom into two parts, the wars between them, the final separation for all these centuries and the loss of the ten tribes. All this can be traced to the two wives and their jealousy related here. Polygamy brought Jacob misery as it does everywhere. Judah was the leading tribe of Leah's sons, and Ephraim, Joseph's son, the leading tribe of Rachel's sons, and these two were antagonists always (Isa. 11: 13). The inferior tribes are from the handmaids and these rally about the respective wives and their sons. The idolatry of Israel began with Ephraim, and it was in Rachel's keeping that the idols were which were stolen from Laban (Gen. 31: 34). We see here the far-reaching effects of family life.

## CHAPTER X

### JOSEPH

GENESIS 36-50.

JOSEPH, the eleventh son of Jacob, occupies the place of interest after his father and it is about him that the narrative centres. It is under his care that they are saved from famine and brought to Egypt and there increase to a nation. The story of Joseph is one of the most dramatic in all scripture. It is true to the Eastern life and conditions in which it is placed. It could only have been written by one with the facts before him. The coat of many colors which his father gave him was often used for favored children; such coats have been found in tombs and indeed are sometimes used to-day. The pit into which they put him was a dry cistern, such as abound in that country. Arabian caravans pass through the land to-day and would buy such a slave now. The price is that for a slave under twenty-five years of age. In the Egyptian part of the narrative are over two hundred points of correspondence with Egyptian conditions. The story of Joseph itself is reflected in an Egyptian story of "The Two Brothers," which resembles it, and is doubtless an Egyptian rendering of the same occur-

rences, as so many of such old traditions are. This we have seen in the stories of the Fall and the Deluge.

The life of Joseph should be studied on three lines: 1. His personal history and character. 2. As representative of the nation. 3. Prophetically and typically.

### 1. JOSEPH'S HISTORY.

The personal story may be best learned by the chapters. These will keep the order of events in mind.

Ch. 30. Joseph's Birth.

Ch. 37. Dreams. Betrayal.

Ch. 39. In Egypt. With Potiphar. In Prison.

Ch. 40. Pharaoh's Butler and Baker.

Ch. 41. Pharaoh's Dreams. Joseph's Release. Famine.

Ch. 42. Joseph's Brethren.

Chs. 43, 44. Benjamin.

Ch. 45. Joseph Revealed.

Ch. 46. Jacob Comes. His Family.

Ch. 47. Jacob and Pharaoh. The Famine.

Ch. 48. Jacob Blesses Joseph's Sons.

Ch. 49. Jacob Blesses His Sons. Dies.

Ch. 50. Burial of Jacob. Joseph Dies.

The discoveries of archæology in Egypt have given light upon his life in that land of intense interest. Joseph's life was that of an Egyptian prince. It can scarcely be too highly colored. Egypt was far in advance in civilization. Joseph lived in a palace

adorned with paintings, surrounded with a paradise of palms and tropical plants. There were couches adorned with ebony, ivory and gilding ; vases of gold, bronze, ivory and crystal ; perfumes from alabaster cups ; soft carpets and costly furs. He was attended by hundreds of trained slaves, and had the luxuries of the world at his command. There were acrobats, dancers, musicians to amuse him, a great estate with its animals and poultry of every kind, a menagerie of wild beasts gathered and kept for the royal pleasure. Garlands of roses and wreaths of lotus blossoms were placed upon the necks and heads of the guests, while choirs and orchestras entertained them during the feast. It was to such a ruler, in such surroundings, that Joseph's brethren were introduced. The effect on the rustics from Canaan may be imagined, especially when that princely ruler said to them as they tremblingly awaited their fate, "I am Joseph your brother."

The noticeable facts as to Joseph's character are his goodness in youth at home, his fidelity in places of trust (39 : 6), resistance of temptation (39 : 8), wisdom in administering affairs (41 : 48), his love for his cruel brethren (45). His godly character was the source of all. "God was with him" (Acts 7 : 9), is the keynote to his history and character.

He shows his faith as well as his hope of their release from Egypt, which with all its luxuries is nothing to him beside the land of the covenant, and this gives him his great place as hero of faith more than all

else he did (Heb. 11: 22). His body is therefore embalmed and carried up out of Egypt, not at the time of his death as with Jacob, but at their release.

## 2. JOSEPH'S PLACE IN ISRAEL.

Joseph is the representative of the coming nation. He is sent in convenient grace to deliver them in the time of famine, the director of their course. Here we see the hand of God. It was to this that the strange dreams of his youth pointed. It was for this specially that "God was with him." It was here that his great character was so needed. Abraham was their father spiritually, Jacob physically, Joseph providentially. The increase of the family to twelve sons and sixty grandsons, with all their wives, made a settlement for the time necessary. It needed to be where food was plentiful, the necessity for increase of man or beast or plant, where protection for the young nation could be had in that unsettled time, where education also was to be obtained for those who were to be such a people. No land offered all these as did Egypt. Therefore to Egypt they were taken. All Joseph's eventful life was just part of the great divine plan to promote the growth of the nation, as promised Abraham. We see the covenant now operating in blessing. Joseph was the administrator for the time of that covenant.

## 3. JOSEPH PROPHETICALLY AND TYPICALLY.

Joseph was a typical or prophetic character of which scripture shows a succession and which it is



important to study if we would learn its meaning. The dreams in which he sees the sheaves all bowing down to his sheaf, and the sun, moon and planets all bowing to him, were prophetic of his future glory and mark him as a prophetic character.

It requires but little insight to see the strange parallel between Joseph's life and that of Jesus. Each is beloved of his father, each hated and betrayed and sold by his brethren, and each by this act of betrayal becomes their deliverer. Each goes down into Egypt in youth, and each rises to royal dignity and becomes his people's saviour. Each operated under a great covenant and each looked forward to a resurrection day and another land (Heb. 11: 22). Each is a stranger in a strange land, and that the land of bondage of the soul. The woman in the Apocalypse clothed in the sun and crowned with the stars (Rev. 12) is Israel glorified, which Joseph saw in type, in his dream of the sun and moon and stars (Gen 37: 9). The revelation of Joseph to his brethren is to be reenacted when Jesus, their now rejected Messiah, shall be revealed to the chosen people as their long rejected brother. Then will be fulfilled the prophecy of Zech. 12: 10-14. They shall "look upon Him whom they have pierced and they shall mourn for Him." With Him they will then rise to glory.

There is no other such complete parallel of the whole work of Christ for His people in scripture. No one can consider these correspondences without being impressed that they form a prophecy. Therefore

Joseph is one of the great Messianic characters of scripture and is to be given study accordingly. To be sure, there is no direct scriptural mention of Joseph as such a Messianic character ; yet this is not exceptional, for there are many such. Indeed all scriptural characters are in some measure reflections of the glory of the coming Saviour. Joseph can at least be used as illustrative of Christ.

## CHAPTER XI

### THE EXODUS

#### EXODUS 1-15.

HERE begins the history of Israel as a nation. Up to this it is a family we have studied. The Exodus made them a nation. This therefore is the great event of their history. Scripture is full of it. The books of the Pentateuch after Genesis are occupied with the events of this time. Two great parts appear in these books. 1. History. 2. Legislation. The historical part tells their story from Egypt to Canaan; the legislative part, the laws given them at this time. These should be studied separately, the historical first.

The historical part must be gathered out of the four books, Exodus, Leviticus, Numbers and Deuteronomy, but principally from Exodus and Numbers. It should be read first consecutively, omitting the legislative parts, so as to secure the whole narrative in unbroken order.

The order of study to be followed is as follows:  
1. Their state in Egypt, chapter 1. 2. Moses, chapters 2-4. 3. Pharaoh and the Plagues, chapters 5-11. 4. Passover, chapters 12, 13. 5. Exodus, chapter 12-15. 6. The wilderness journey, Exodus 16 to end; Leviticus, Numbers, Deuteronomy.

## I. THEIR STATE IN EGYPT.

The exodus and accompanying facts form a well-attested narrative. That Israel was in Egypt, that they left it and went to Canaan is accepted by all. The Egyptian part is true to the time and place. It could only have been written by one familiar with the facts and on the ground. The facts of history also are in agreement with the Bible record. When Joseph and his brethren went to Egypt, it was ruled by a friendly dynasty, the Hyksos kings, of the same general race as Israel and called the Shepherd Kings in reproach by the Egyptians, whom they strangely and completely and easily conquered some time before. This accounts in part for the friendly reception of Joseph and his brethren. The oppression of Israel was caused by the expulsion of this friendly dynasty and the return of the native dynasty to power. Of these was the king "who knew not Joseph." The special oppression in the making of brick was under that greatest of all builders of Egypt, Rameses II, who built more than all others together. There are found on the monuments of Egypt the pictures of the semitic-faced laborers such as Israel was, with all the details of their oppression. The buildings show the facts also. The ruins of the "treasure cities" show the facts of the account. In the ruins of the granaries at Pithom, the lowest layers of brick work are laid with brick made with straw, the next with brick made with "stubble" or reeds, the upper with bricks made without either. This exactly agrees with the scripture account.

A long period of silence follows the death of Joseph. They increased into a nation by the quiet, safe and well-fed life in Egypt. They were also learning of Egypt's civilization, the effects of which they showed in after life. They were, at leaving, far from the rustic people they were at coming. That splendid civilization certainly was an education. The Egyptians could calculate eclipses, knew geometry, chemistry, anatomy, architecture, mining, all kinds of agriculture, horticulture and care of cattle, used the most exquisite articles of household furniture, carpets and couches. They used glass surpassing the best Venetian forms, and pictures made of feather work, requiring the most powerful microscope to discern the parts. They used chisels, drills, planes and cutting tools of every kind. It would have been impossible for any nation of any ability to have been in daily contact with all this and not be taught some of it. It was for this, for one reason, that the chosen people were sent to Egypt, the mother of learning.

Socially the Israelites were a separate people although they spread through the land. Their language, race, and especially their affinity with the hated Hyksos kings, would keep them separate. Many of them retained their pastoral life and roamed over the eastern wilderness. Some even raided into Canaan (1 Chron. 7: 21-24), perhaps trying to force the promised return. Politically they were an alien as well as an inferior race. They retained their tribal and community life. They had their elders and other rulers at the close of

their stay in Egypt as all such peoples then had and still have to-day.

Religiously they had the memory of their fathers' religion. Some, as the parents of Moses, "feared God." Moses himself kept the faith. They had the memory of the land from whence they came and the hope of returning to it. But most had lost their vital piety. They did not, however, fall into the idolatry of Egypt. That was too degraded for such a people to adopt. The worship of cattle and cats and crocodiles disgusted them, and, as they believed themselves of a superior race, that also kept them from that base religion. If they practiced idolatry it was that of the nations from which they sprang, as Canaan or Ur whence Abraham came.

We notice the lesson that God prepared the people for leaving Egypt by the hardships of the oppression. It was a delightful land and in peace they would not care to leave it, and would ever turn to it again in the trials of the wilderness. Even as it was, they looked back to it at times with longing. They never could fulfil God's purpose for them and for mankind in Egypt. The believer in the world is in the same position. "Come out from among them and be ye separate" is God's call to His people at all times.

## 2. MOSES.

When God designs to bless His people, He raises up an instrument and generally from among them. Moses was His appointed and prepared leader for

Israel's deliverance. He was Israel's Washington. His life may be divided into three parts of equal length, in Egypt forty years, in Midian forty years, in the Wilderness forty years. The first two were necessary to prepare him for his work which lay in the last third of his life.

1. His birth and strange childhood are familiar stories. We see in this the direct hand of God. Such a leader needed training of two kinds : first, the education of a secular kind needed for the great national leadership he was to assume ; second, the spiritual education needed in the same sphere. The first was given him in Pharaoh's palace under the best of Egypt's teachers. He undoubtedly was initiated into the mysteries of Egyptian occultism of every kind, as well as the usual learning of the land. He lived the same luxurious life of a prince as did Joseph. Trained servants by hundreds waited upon him. He was entrusted with important military commissions, and, if tradition is right, fought battles with Egypt's enemies.

He, however, did not lose his piety. That mother training never left him. And further he came to know his divine commission at this time. He had choice given him of a life of luxury, perhaps to rise to the throne, or one of peril and poverty with his people. He deliberately chose the latter (Heb. 11: 24-26). He seems to have incurred the suspicion at this early time of those in power, for when he slays an Egyptian he has to flee for his life. This would not have been necessary had he been in affinity with

Egyptian power at court. No prince of the palace need have fled for killing a subject. It shows his friendless state at the time. There is a long, romantic story in the few lines of Moses' Egyptian history.

2. His life after his flight was the opposite of the Egyptian. He was a shepherd. It is a solitary life, one excessively wearing. Shepherds have become insane through the constant solitude and never-ending bleating of flocks. He here learns patience, and the learning only had in solitude. Here God reveals Himself. Here he gets his commission.

3. With Israel. To review this is to repeat Israel's history which we are now to study. He was a specially fitted man for a special place. The key to his character is given in a word. "He endured as seeing him who is invisible." He reveals himself to Israel and is accepted as their deliverer, evidenced by the signs he shows when the proper time has come.

### 3. PHARAOH AND THE PLAGUES.

#### CHAPTERS 5-11.

Pharaoh is an official title like emperor. The Pharaoh who ruled when Moses appeared was one of Rameses II's successors, perhaps Menephtah I. The fact of the finding or not finding of his mummy has little bearing on the matter. There is no reason to say that this Pharaoh was drowned in the Red Sea, or that if he was his body was not recovered and embalmed, for many bodies were left on the shore, as the record tells us. There are some facts which attest the



general narrative: A tablet has been found that gives what is believed to be the Egyptian account of the exodus, "The Israelites have been annihilated, no posterity is left them."<sup>1</sup> The Egyptians saw them disappear and to them they were annihilated.

We can easily understand the resentment of Pharaoh, whom the monuments say was twenty-six years younger than Moses, at being demanded to let go a subject race by one of their number, and one, too, who had been a possible competitor with him for the throne. He first hardens his heart and then God hardens it further. He was raised up as a resistance piece for Jehovah's purpose to reveal His power (Ex. 9:16; Rom. 9:17). "That my name may be declared throughout all the earth." The first sign should have satisfied him. He calls for his magicians, and is hardened to resistance when they perform some similar feats. Another sign fails also. Plague after plague fails to bring this hardened man to obedience.

The plagues were ten in number. They should be memorized. 1. Nile turned to blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrain on cattle. 6. Boils on man. 7. Hail and fire. 8. Locusts. 9. Darkness. 10. Death of first-born.

Many of these, perhaps all, have a natural basis. The hand of God is seen in the severity and in the time and place and purpose of the plagues. The Nile is subject to changes to a red color from the

<sup>1</sup>*Expository Times*, Nov., 1897. See also *Authenticity of the Hexateuch*, Bartlett, p. 106.

presence of immense quantities of infusoria in it at times. The insect plagues are all in a measure often felt there. So also the murrain on cattle and boils on man. The plague of hail is not unknown, in some degree, with electrical storms. The darkness has been experienced, and also the pestilence which scripture tells smote the first-born (Ps. 78: 50, 51). Justice took their first-born for the robbery of Jehovah's. It was this death blow that broke their hearts.

#### 4. THE PASSOVER.

While the oppressor is being broken, Israel is being prepared for deliverance. The redemption must be by blood as well as by power. Right as well as might characterize God's salvation for His people. Therefore the edict of death on the first-born is universal. Israelite as well as Egyptian is under that doom; hence the need of the Passover. If the Angel of Death, who knows no discretion, is to pass over any house there must be a seal upon it. That seal is blood. That blood is the type of a future Deliverer, whose forfeit it is, pledging Him to come and, at a time appointed, make good this forfeit with His own death. The passover therefore is Calvary in rehearsal of its great enactment (1 Cor. 5: 7). Christ was that Lamb of God of whom not a bone was to be broken (John 19: 36). He was to die at passover time. By virtue of His death His Church as a whole passed out to victory, and judgment fell upon the hosts of darkness. Through faith

in that blood the believer has the right to pass out to freedom, and through partaking of that flesh he has strength to do so. "Neither is there salvation in any other" (Acts 4: 12).

Besides the protection of the blood, there was the strength of the flesh eaten. In the strength of that eaten passover lamb and bread they march out to liberty. It is Christ's flesh eaten. It is perpetuated in the Lord's supper. We, too, sing the song of Moses and the Lamb at every communion (Matt. 26: 17-28; John 6: 53-58; Rev. 15: 2, 3).

#### 5. THE EXODUS.

The story of the Exodus is briefly told. They were prepared. They had seen the plagues and courage filled their hearts. Their terror fell upon all who knew the strange occurrences of the past weeks. They are told to ask (not "borrow" as in Authorized Version) from the Egyptians jewels and money. These are their hard earned wages unjustly kept from them. They ask and are given willingly and lavishly, "jewels of silver and jewels of gold." They march out in order "by their armies." They have maintained their tribal order and divisions into "families," "houses" and households under their hereditary princes and elders. It is not a confused mass of flying fugitives, but a comparatively orderly caravan and encampment. There are 600,000 fighting men. This would call for perhaps 2,000,000 in all. In haste, yet with order, they march out, joined at places by the converging

companies from various parts and by crowds of oppressed peoples who, like themselves, have felt the lash of the oppressor. They march in order, probably in great divisions meeting at Rameses or Pithom on the edge of the wilderness.

The crossing of the tongue of the Red Sea was assisted by what was a miracle upon a natural basis. The place and conditions made such a piling up of the waters possible and, with special providential winds to assist, the whole event is not only possible but certain. The Egyptians have scarcely let them go than they repent, especially for their treasures disappearing so quickly. The pride and unbelief of Pharaoh harden his heart to the last point and he orders a pursuit. The overthrow of the Egyptian hosts is confirmed by the fact that a sort of anarchy prevailed in Egypt after this. A papyrus relates that the population had broken away over the borders, and among those that remained there was no commanding voice for many years. The regions of that event were full of its traditions for ages.

Israel celebrates her escape with songs of joy, and Moses writes a song which remains ever after and will remain, as prophecy tells us, the typical song of the final victory of the Church (Rev. 15 : 3).

The use of this and reference to it in later scriptures gives us the key to the spiritual meaning of the Exodus. It is a prophetic event and of the last times, as so much of scripture narrative is. The Revelation contains much of the Egyptian story. Egypt is

a type there of the anti-Christian opposition of the last days. Pharaoh is antichrist. Israel is God's Church in that day. The oppression is their treatment at the hands of antichrist and his people. The world's judgments are portrayed in the plagues. The waters turned to blood, the locusts, the fire and hail, the sores, the darkness, the one who smites as Moses did, the final song of victory at the edge of the sea of fire all are given us here. As the deluge gave us such a picture, so we have another here in greater detail and vividness.

## CHAPTER XII

### THE WILDERNESS JOURNEY

EX. 16 TO END. LEV. NUM. DEUT.

WE now begin the forty years' journey which forms the subject of the books of the Pentateuch after Genesis. The relations of each book to the journey may be seen in the map given herein. Genesis takes them to Egypt; Exodus, from Egypt to Mt. Sinai; Leviticus was all given at Mt. Sinai; Numbers takes them from Mt. Sinai to Canaan; Deuteronomy was all given at the edge of Canaan.

A further comparison of these books is instructive.

Exodus is partly historical (chs. 1 to 19), partly legislative (chs. 20 to 40).

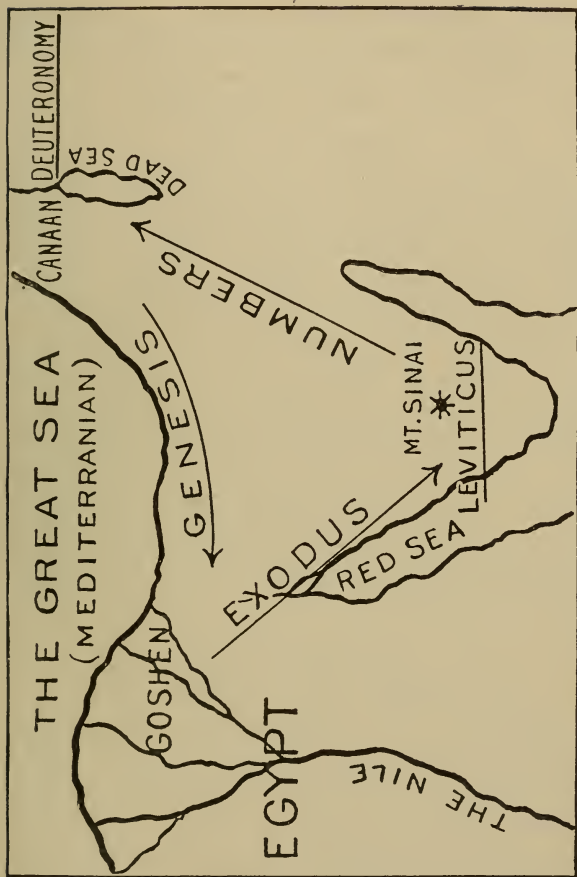
Leviticus is nearly all legislative.

Numbers, like Exodus, is partly historical, partly legislative. It is so called from the two numberings at the beginning and close of the journey (chs. 2, 26).

Deuteronomy is the farewell discourse of Moses just before his death.

The whole divides into (1) history of the journey and (2) legislation.

The journey from Egypt to Canaan divides into five stages: 1. From Egypt to Mt. Sinai. 2. At Mt.



MAP SHOWING LOCATION OF NARRATIVE IN EACH BOOK.

Sinai. 3. From Mt. Sinai to Canaan. 4. The thirty-eight years of wandering. 5. The fortieth year.

### 1. EGYPT TO MT. SINAI.

#### EXODUS 12 TO 18.

This was a circuitous way to Canaan. It was evidently chosen for several reasons. It hid the nation in the wilderness from the Egyptian enemies and other antagonistic peoples. It brought them to the place of schooling at Mt. Sinai, where God intended to give them the law.

The events on this stage of their journey are all preparatory; the experience of the bitter waters at Marah, the Pillar of Cloud, the giving of manna and the quails, the contest with Amelek, and the visit and advice of Jethro. The time was about three months. It was a series of lessons of faith in Jehovah. These were all preparatory events and typify the early experiences of the Christian life.

### 2. AT MT. SINAI.

#### EX. 19 TO END. LEV. AND NUM. 1 TO 10.

This was in the general locality where Moses spent the forty years, when banished from Egypt. Mt. Horeb it was also called. Here he had the vision of the burning bush (Ex. 3). Their arrival here was to be the evidence that God had called and sent him and was with him (3: 12).

The events at Mt. Sinai are all of a religious nature;



the revelation of God to the people from the mount, the giving of the law, that is the decalogue, by audible voice in the hearing of all the people, and further laws to Moses in the mount, which he ascended many times; the giving of the two tables of stone, the directions for building the Tabernacle, the idolatry of Israel with the golden calf, the punishment, the revelation of God's grace to Moses and the erection of the Tabernacle. The whole of Leviticus was given here from the Tabernacle. Here Aaron was consecrated. Here occurred the profanation by his sons, Nadab and Abihu, and their death. The second Passover was here observed. The remainder of the first year was spent here. The first numbering of the nation and the order of the camp for the further march was also arranged here.

The great events were the giving of the law and that part called the Book of the Covenant and the covenant entered into between Jehovah and the nation. The basis of this was the covenant with Abraham. Now a subsidiary covenant was given them in which they ratified that great covenant and accepted Jehovah as their national God, they to be His peculiar people (Ex. 20-24). Having fulfilled His promise to bring them out of Egypt, He asks of them this covenant in which they covenant to be His and obedient to Him. It is formally ratified, not only by the spoken consent of the people, but by sprinkling them and the Book with the blood of burnt and peace offerings. It was further impressed by the taking of Moses, Aaron and seventy

elders up into the mount and their having there a vision of Jehovah. They are now under the most solemn obligation to keep the law, and also under the most blessed relations to the God of heaven and earth, as His chosen people, to be led and fed and helped and used and glorified.

Sinai represents the conviction of sin, righteousness and judgment, so necessary for the spiritual advance of the soul (Rom. 7). We have no more of Christ than we see, desire and appropriate. We have to be brought to this by conviction of our need by the law. It is significant that the law was given to a people already redeemed from Egypt. Conviction is as necessary for the believer as for the world, but it is not his permanent place of experience. We are not to be always under Sinai. Therefore the gospel comes.

In the New Testament this whole scene is contrasted with Christ and the gospel (2 Cor. 3; Heb. 8: 6-13; 12: 18-29). The law is contrasted with the gospel. The law brings condemnation; the gospel forgiveness. The law works by its terrors; the gospel by its grace and love. The law was feared and soon forgotten; the gospel is written on the heart and loved and remembered. The law brings us to Mt. Sinai with its fearful threatenings; the gospel to a view of the heavenly city with its redeemed saints. Mt. Sinai is the antithesis of Calvary. Their sins were punished. Ours are forgiven and forgotten.

On the other hand, we are reminded of the greater responsibility of hearing such a superior gospel. If

they perished under Moses' law, what of those who reject Christ Himself? If they perished who sinned under the blood of the sacrifice, what of those who trample under foot the blood of Christ? If they fell who refused Moses who spake on earth, what of those who refuse Him who speaks from heaven? (Heb. 10 : 26-31.)

Another great event was the giving and erection of the Tabernacle which thenceforth was the centre of the camp. This occupies the last part of Exodus. It was given to Moses in a vision and the directions for its erection were most minute, so that it can be built to-day from these directions, and has been often shown in models, which are a most helpful method of studying it. The study of the Tabernacle will come under the study of the ceremonial law, with which it is most intimately connected. Let it suffice here to say that it was the residence of Jehovah among the people. It was not so much the meeting-place of the people, though they did meet at its door, as the meeting-place of the people with Jehovah. It could not contain many people and only the priests were allowed to enter. The Pillar of Cloud rested upon the Tabernacle and spread thence over the entire camp as a canopy.

### 3. SINAI TO CANAAN.

#### NUMBERS I TO 19.

The numbering of the people and the ordering of the camp was at Sinai and with this they left for the journey.

The arrangement of the camp was in four divisions, one on each side of the Tabernacle, which was therefore in the centre of the camp. Each of the four divisions was led by one of the four strong tribes, Judah on the east with Issachar and Zebulun. Reuben on the south, with Simeon and Gad, Ephraim on the west with Manasseh and Benjamin, and Dan on the north, with Asher and Naphtali. These groupings were according to affinity. The tribes which were from sons of the same mother were together, and antagonistic tribes at the extremes.

The Pillar of Cloud was spread over the camp like a canopy, a central stem resting on the Tabernacle. It shielded them from the burning sun by day and illuminated the camp at night.

A regular order of march was commanded, Judah going first, the other camps following in order. While in camp, which was for considerable periods, they wandered far and near for forage. These encampments must be distinguished from the daily camp when on the march. The manna was probably some natural production greatly multiplied for their use. A species of lichen is found in this region and its seeds are taken up by the wind and fall in great quantities. There is also a fungus which grows very plentifully. It is of a gray color and as large as a pea. The Arabs call it "angels' food."

We cannot judge that country by what we see of it now any more than we can the land of Canaan. Neglect and lawlessness have rendered many regions

desolate which were once comparatively fertile. We must not suppose it all a sandy desert. The children of Israel had flocks and herds, and these required pasture. Their path and progress were adapted to their necessities.

The march to Canaan is characterized by sin and rebellion and chastisement. The people rebel continually and even Moses wearies and is given the seventy elders to aid him. Miriam and Aaron rebel against Moses. At Kadesh the whole nation turns from entering Canaan and disbelieve the good report of the spies and even turn against Moses. God shuts them out of Canaan and turns them back into the wilderness. They are doomed to fall in the wilderness, in which they are to wander the rest of forty years. Korah, Dathan and Abiram rebel against Moses' and Aaron's authority and are destroyed. The blossoming of Aaron's rod stops the murmuring against him. Some laws are given as called for by the need of the time.

#### 4. THE YEARS OF WANDERING.

The period of thirty-eight years after this is passed over without record of events. Only the stages of the journey are given (Num. 33). They are under the judgment of Jehovah. It is a time of apostasy. They worship the gods of the heathen (Amos 5 : 25, 26 ; Acts 7 : 42, 43). The people waste away with pestilences and other calamities (Num. 14 : 30-33 ; 32 : 13 ; Ps. 78 : 33). It was probably during this time that Psalm ninety was written by Moses. It re-

cites the brevity of life, threescore years and ten or fourscore years, which was far below the average life, but was the limited term of that generation. He reviews the anger of God and the fate of the sinners. The next Psalm was probably by Moses, also, and speaks of the security of the godly in these same circumstances. All this time, however, they are fed and led (Deut. 2 : 7, 8). Jehovah does not forsake them.

While the years of wandering were a time of chastisement, there was mercy also in them for the nation. With the expulsion of the Hyksos Kings, Pharaoh extended his empire east over Canaan and as far as the Euphrates. After the destruction of the Egyptians at the Red Sea the power of Egypt over these regions was relaxed, and they fell into a state of war and invasion from the east. The nations of Canaan were therefore much weakened when the children of Israel did enter. In the wilderness they were apart from these wars, and, although unsettled, were safe from foreign foes.

## 5. THE FORTIETH YEAR.

### NUMBERS 20 TO END AND DEUTERONOMY.

This is a year of many events. There is much of sin and rebellion as in the past thirty-eight years, and also much of blessing. Miriam and Aaron both die. The fiery serpents are sent among the people. Balaam prophesies in vain against the nation, but they fall into sin with Moab and many are destroyed. The second numbering now takes place,

showing that all over twenty have fallen as foretold. Joshua is chosen and consecrated. War is had with the Midianites and with Og and Sihon, and their land is given to Reuben, Manasseh and Gad. The allotment of the land and the cities of refuge are provided for. Moses writes the law, gives his farewell discourses in Deuteronomy, gives his song, blesses the tribes and dies on Pisgah. The nation is encamped in the plains of Moab by Jordan near Jericho.

## CONCLUSION.

This closes the story of Israel in the wilderness. From the single progenitor they have increased to a nation of millions. They have passed through strange vicissitudes, but their Jehovah has not forsaken them. Now they stand at the door of Canaan. Moses is dead. A new captain has been appointed. Canaan is before them.

Before we enter Canaan, let us review the work of a world-wide nature so far done by Israel as an instrument in Jehovah's hand to bring the world to the knowledge of Himself. Abraham was promised that he was to be a blessing to all the families of the earth. The plagues of Egypt and Israel's deliverance made Jehovah's name known to all the earth (Ex. 9 : 16). A godly people have been prepared. The earth was falling into apostasy and these were kept in a measure from that fall. They were a comparatively pure race. They had been in a measure purged from the contamination of Egypt.



## MOSES' FAREWELL.

## DEUTERONOMY.

The simplest view of this book is to take it at its own account of itself as the last words of Moses, his farewell discourses. While the decalogue was spoken from Mt. Sinai, and the ceremonial law in Leviticus from the Mercy Seat, the addresses of Deuteronomy are simply Moses' own words, inspired, of course, but not miraculously given.

The outline of Deuteronomy is as follows :

Chapters 1-11. A review of the past and exhortations.

Chapters 12-26. A review of the Law.

Chapters 27-30. The Blessings and Curses.

Chapters 31-34. Moses' Last Words.

## I. A REVIEW OF THE PAST AND EXHORTATIONS.

Moses' review of the past is noticeable for what it omits and for what it recites. It is not a complete review of their history or even of their journey. He says little or nothing of Egypt or its bondage or the exodus or the march to Mt. Sinai or the wonders there. He begins at Mt. Sinai and passes with a word to Kadesh and dwells on the apostasy there. He omits all the thirty-eight years of wandering,—indeed all the sad events of their journey. He wants to confirm and encourage them for the conquest. So God forgets our past. We are not to be continually occupied with the memory of our past sins and fail-



ures. If God has forgotten, so may we. Moses does tell them of the rulers he has appointed ; for they are soon to depend on them, and Moses would enforce their authority. The great event he recites is the coming to Kadesh Barnea and the story of the spies and the awful turning away from that entrance to the Promised Land. He wants no more sin like that. He will remind them once for all of the sin and effects of turning back from God. He tells them of the splendid victory over Sihon and Og, and the settlement of the two tribes and a half and that these are to go before them armed to fight. All this is with a view to their encouragement that they may be better prepared to enter Canaan.

## 2. A REVIEW OF THE LAW.

“Deuteronomy” means the second giving or review of the law ; but, as a matter of fact, there is only a small part reviewed. Of the one hundred and twenty matters mentioned in Deuteronomy, only a fraction are from the former books, Exodus, Numbers and Leviticus, while the greater part of this legislation is omitted and much new legislation is introduced. What Moses reviews are matters of special deficiency in their behavior or special need in view of their entrance into the Promised Land. He reviews in a hortatory way without trying to quote verbatim, and often breaks into a quotation with his own paraphrase or admonition. The Ten Commandments are reviewed in this paraphrastic way. It is not a second repetition of the

decatalogue, but an address founded upon it. The new matters he gives are such as the people will need in the new land regarding battlements to houses, places of worship, gleanings, etc. The whole is more merciful, more spiritual than the original laws. Christ loved to quote from Deuteronomy.

### 3. THE BLESSINGS AND CURSES.

Moses had placed the nation under a covenant of blood at Mt. Sinai, but a new generation has come, so he now places them also under a set of awful prophecies.

We must remember in studying Deuteronomy that it addresses a new generation many of whom had not seen Egypt, Mt. Sinai, or much of matters since. Now he brings to bear upon them that for which the law stands; blessing, if obeyed, cursing, if disobeyed. He recites these in detail and, as once before in Leviticus they are related (Lev. 26), he now reviews them. They are to hear the dreadful doom of those who disobey. It is needed; man soon forgets the future danger for present pleasure and pursuits. The summing up is given by Paul, "Cursed is every one that continueth not in all things that are written in the book of the law to do them" (Gal. 3 : 10).

The people are required to say, Amen, to every curse pronounced upon themselves—if they disobey. They are cursed in body and soul, in property and family, in land and life, they and their descendants, with every blight and plague and evil that can afflict

mankind, so that they shall hate life and turn against each other and devour their nearest and dearest, and long for death to end it all. All this they that day call down upon themselves if they fail to keep that law. Moses then puts them under a covenant as he did at Mt. Sinai. It had its effect. That generation did not wander, and while any lived who remembered that awful day the nation was obedient. It was branded upon their souls.

All this is accompanied with exhortations; Moses pleading with the people to be obedient to God and His law. His soul is poured out in his emotions. He exhausts every feeling of his being in his intensity and earnestness. He sums up his exhortation in these words, "I call heaven and earth to witness against you this day, that I have set before you the life and death, the blessing and the curse; therefore choose life that thou mayest live, both thou and thy seed" (Deut. 30 : 19).

#### 4. MOSES' LAST WORDS.

In Moses' song (ch. 32), and in his blessing Moses reaches the highest inspired state. We have several of Moses' songs recorded, that at the overthrow of the Egyptians (Ex. 15 : 1), and Psalm ninety, which is ascribed to Moses. This song in his parting days deals with the election of Israel, their apostasy, their punishment and their restoration. It is a prophecy of their national history, as the blessings of the tribes which follows is a prophecy of their tribal history.

It is of interest to us because we are mentioned in it, the gentiles coming to Christ (Deut. 32 : 21 ; Rom. 10 : 19).

Verse 8 is very significant. It tells us that God arranged the nations around Israel. This is for the world's benefit, as we have seen. The tender care of Jehovah in the figure of the eagle mother and her young (v. 11) is also here shown. In Moses' blessing of the tribes (ch. 33) he begins at Reuben, the eldest, giving Judah the next place, dwelling on Levi, the law teacher, and on Joseph the beloved, mentioning his sons also. Simeon is omitted. It is useful to compare this list with the lists of the tribes as given elsewhere.

Moses' death and burial are next related. He has done all and said all that he can. He has lived his life ; he is now an old man. Israel is at the edge of the Promised Land ready to enter, but Moses is forbidden to enter. His sin, but more particularly the sin of the people, and still more his typical place forbid his entrance.

The account of Moses' death is most sublime. At an appointed time, knowing that he is going to die, he ascends Mount Pisgah. He is given a view of the Promised Land, doubtless aided supernaturally to see it in its full extent and glory ; then he lies down as a child to rest, and God kisses his soul away. There is a contest as to his body. Satan and Michael dispute about it (Jude 9). Doubtless the devil would like a great human funeral and a burial-place to turn

into an idolatrous place of worship in after years. But God forbids and the angels bury him. His appearance on the Mount of Transfiguration with Elijah, who was translated without dying, looks as if his body had some special care given to it. No one knows of his sepulchre unto this day.

#### MOSES' CHARACTER AND PLACE.

He is to be considered personally and typically. Personally he is in some respects the greatest character in scripture. As the author of the law, he is ranked with prophets and apostles. His work lies at the basis of all modern civilization. His decalogue is the foundation of all society as well as religion. He is and will be forever the world's lawgiver. When we ask for the secrets of his greatness, we see many facts and traits. Some of these are noted below.

1. He had a godly ancestry. So had most if not all of great men in scripture ; Joseph, Samuel, David, Jeremiah, Paul and Timothy.

2. A remarkable training, parental, secular and spiritual, as we have seen.

3. An early choice of godliness for himself, as against all the attractions the world could give to any man (Heb. 11 : 24-26).

4. A ready acceptance of his mission to deliver Israel in face of untold dangers.

5. His courage in facing Pharaoh and his determination for victory in the face of the satanic determination of Pharaoh not to let the people go.

6. His administrative ability. To organize and lead and rule that undisciplined host was a vast test of such ability.

7. His meekness in utter self-forgetfulness. There is no self-laudation in all this history.

8. His renunciation of self in his prayer for Israel where he asks to perish if Israel might thus live (Ex. 32: 32).

Typically, Moses is even greater than he is personally.

1. He represents the law spiritually. Moses and law are synonyms typically. He has therefore to die outside of Canaan; for the law can make nothing perfect, cannot save. Therefore Moses must submit to be set aside at the edge of conquest, and allow another to take his place and lead Israel into rest.

2. He is a type of Christ as prophet. "A prophet shall the Lord your God raise up unto you of your brethren like unto me" (Deut. 18: 15; Acts 3: 22).

3. He has a prophetic place. He appears at the last day in judgment upon the wicked (Rev. 11: 2-12).

4. He is prophetic and illustrative of the gospel as will be seen in the review of the law. All the gospel of grace will be found there (Luke 24: 27, 44).

#### SPIRITUAL LESSONS FROM ISRAEL.

The journey of Israel and, indeed, their whole history are typical of the spiritual history of the believer. The apostles often apply it so. It is the story of the

Pilgrim's Progress from the land of sin and bondage to liberty.

The three states, Egypt, the Wilderness and Canaan, represent the soul under sin, law and grace respectively. The soul must be made tired of sin by its results, as Israel was made weary of Egypt by its bondage, otherwise they would have been willing to remain there always. The delights of sin must be made bitter as Israel's life was made bitter by tasks and oppression. By the death of Christ, typified in the Passover, and the work of Christ in defeating Satan, typified in the plagues of Egypt, the soul is delivered and brought into freedom.

Israel was baptized in the cloud and in the sea (1 Cor. 10 : 1, 2). The cloud is a type of the Holy Spirit in His Old Testament phase upon and with the Church, while now He is in the Church (John 14 : 17). The stream from the smitten rock represents the same Holy Spirit in His satisfying influences (1 Cor. 10 : 4 ; John 7 : 37-39). The manna represents Christ's flesh or word by which we live (John 6 : 32 ; Matt. 4 : 4), the quails, the lusts of the flesh (Num. 11 : 18-20, 33 ; Gal. 6 : 8).

Conviction of sin must come to all ; so this is typified in Mount Sinai when the thunders of law strike terror to their hearts. The works of the law being completed they come to the edge of Canaan representing the life of rest in Christ. This is particularly the lesson in Hebrews third and fourth chapters.

The apostasy of Israel at Kadesh is there made the

text of warning to us not to fail to enter Christ. The land of rest is the life of rest in Christ.

“There remaineth therefore a rest for the people of God” does not mean heaven. The next verse shows that, “He that is entered into his rest he also hath ceased from his own works.” (See Heb. 3 : 7 to 4 : 11.) “Let us labor therefore to enter into that rest.”

The refusal of Israel at Kadesh Barnea to enter Canaan was the great sin of their wilderness journey. It turned them back into the wilderness and all that generation save two fell before the final entrance into the Promised Land. It represents the failure to enter Christ in full consecration when the opportunity is presented (Rom. 6 : 13 ; 12 : 1).

This is the common experience still. Few seem to pass at once to victorious Christian life. The wilderness life therefore is the life of most Christians. It is a life of unrest, of frequent backsliding, of chastisements, of much murmuring. The sins at the beginning were those of despondency ; towards the close, sins of presumption. So in the Christian life the first falls are from discouragement ; then come later the more guilty sins of rebellion. The root of all is dissatisfaction with God’s leading and unbelief in His presence or goodness.

This state is the opposite of being “filled with the Spirit.” It is a state of want of assurance, of failing before besetting sins, of want of power in service. Prayers are few and feeble and often unanswered. There are many hours of brooding and unhappiness.



God's love is doubted. The soul is robbed of its joy and peace, and the gospel stripped of its attractiveness in the eyes of all beholders. Many live and die in this state, and never know the life of victory "in Christ" (Rom. 8), the fruit of the Spirit and its rest.

The sins of Israel were also of another kind, those of presumption. They rebelled and profaned God's service, and finally abandoned it and served other gods. So to-day the unspiritual, unconsecrated Christian falls into open sin, into habits utterly inconsistent with his profession. This is the case to-day. The prevalence of the many anti-Christian systems springing up and attaining such vast proportions is evidence of a wilderness state of life among multitudes. They get their adherents from dissatisfied or unsatisfied Christians. Those filled with the Spirit never fall into these beliefs. There is no safety for an unconsecrated Christian.

The sins of Israel are held up as warnings. That with the golden calf is especially held up as a warning (1 Cor. 10: 1-12). If that redeemed people were so chastised for their sins, we may be sure that we will be also. False or erroneous religious beliefs inevitably lead to wrong lives. The rush into pleasures, especially unclean pleasures, was the sin of that people. First came worship of the golden calf; then festivity, then lascivious pleasure. "They sat down to eat and to drink and rose up to play."

They hovered about the edge of Canaan, perhaps attempting as at first to enter presumptuously,

but failed. They are like those "ever learning and never coming to the knowledge of the truth" (2 Tim. 3: 7). It is the "Oh, wretched man that I am" state of Romans seventh. The whole lesson is "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. . . . To-day if ye will hear His voice harden not your hearts" (Heb. 3: 12, 15).

2. The reverse of the picture is the unfailing goodness of God all this time of wandering. He never forsakes His people; the manna never fails nor does the pillar of cloud ever leave them. They are protected from outward foes and led day by day. They are not cast off; they are still His own peculiar people. He deals with them as with sons; he chastises them, and every sin brings its punishment. This is the difference between the people of God and the people of the world. The latter often go on without adversity to the end, and then their doom is sealed. God does not so neglect His people. Nor does He make any record of that long time of wandering. It is a forgotten page of history blotted out and not to be remembered. The eternal record will show only the time of fidelity. So our sins are cast behind His back and never remembered against us. There will be but short histories to some lives, however, when the record is made up. The story leads us to a brighter page, and Israel has another opportunity, and this they gladly and boldly embrace, and so enter Canaan. So with us there comes the call to a better life in Christ.

## CHAPTER XIII

### THE LAW

THAT body of legislation contained in the Pentateuch is called The Law. There are hundreds of commands but these form one body of law. These were given as needed. We are not to suppose it was all given or arranged as we have it. The various occasions of the giving are often named. The most necessary were given first. The decalogue with other most necessary laws were given as soon as Sinai was reached. After the erection of the Tabernacle the laws of Leviticus were given, these forming the ceremonial law which could not have been observed previous to this time. Before starting on the march to Canaan the law of the camp and march was given (Num. 1-9). On the way and during the several episodes mentioned much of the rest of Numbers was given; and at the edge of Canaan, just before Moses' death, all of Deuteronomy.

The germ and centre of the whole law was the decalogue, the ten commandments on the two tables of stone. These were called the Testimony and these gave the name to the Ark which contained them. It was the Ark of the Testimony. They also gave the name to the Tabernacle. It was the Tabernacle of

Testimony. It was over these tables of stone that the cherubim hovered in reverence, and above them rested the brightness which we have reason to believe filled the Holy of Holies. It was on the Mercy Seat covering the law that the blood of expiation was sprinkled, the demands of this law making such atonement necessary. The pillar of cloud rested on the Tabernacle as on a place on which God could rest with approval. The Ten Commandments then represent the centre of all that complicated system. To understand these and the relation of all the other laws to them is to obtain the key to all. We will consider the form of the decalogué, its basis in pre-mosaic law, its scope and expression in spiritual, ethical, civil and ceremonial law. Exodus contains most ethical law; Leviticus, most ceremonial; Numbers, most civil; and Deuteronomy, most spiritual law.

#### I. THE FORM OF THE DECALOGUE.

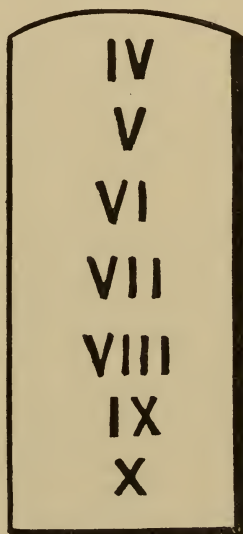
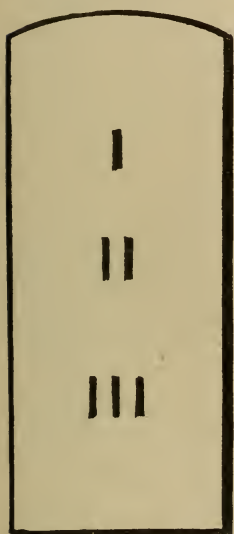
The Ten Commandments were written on two tables of stone which were placed in the Ark. These two tables represented respectively duties to God and duties to man. The usual arrangement is of four on the first and six on the second; but the arrangement of three on the first and seven on the second as follows seems more probable and reasonable.

1. This arrangement makes a more equal division of the matter.

2. It places the Fourth Commandment among

those regarding human duties, and Christ tells us that the Sabbath was made for man. .

3. It arranges the commandments in groups of three for the divine side of the law and seven for the human side, and these numbers are respectively the



numbers of deity and humanity in manifested perfection. Three is the well-known number of the Trinity which is God's manifestation of Himself to man. There is also an adaptation of the three to the three respective persons of the Trinity; the Father is the subject of the First Commandment; Christ is in-

volved in the Second, as He is the only image of God we are permitted to see or know ; while the Third Commandment looks to that profanation of the Holy Spirit which has no forgiveness. So also the number seven represents the perfection of human conduct. Seven is three added to four. Four is the scripture number for earth and humanity. Three added to four then represents the perfections of God added to man, or perfect human conduct. This the second table of the law demands. Perfect duty to God and man then is the meaning of the law.

## 2. LAW BEFORE MOSES.

The Ten Commandments have a basis in the laws given before the time of Moses. It is evident that right was always right and wrong was always wrong. The giving of the Ten Commandments was not the origin of law.

The eating of the fruit of the tree of knowledge by Adam and Eve was the violation of every commandment. It violated the First by acknowledging another before God. It violated the Second by seeking another way to approach God than that which He had ordered. It violated the Third by profaning the name of God upon them as well as by their use of His name in the temptation. It violated the Fourth by breaking the Sabbath of rest which God had entered upon and in which they lived. It violated the Fifth by dishonoring their heavenly Father. It violated the Sixth by bringing death upon themselves and others.

It violated the Seventh, for it involved sexual sin. It violated the Eighth, for they took what was not theirs. It violated the Ninth, for they bore false witness against God. It violated the Tenth, by coveting. So also the tree of life represents the reverse of all this, the keeping of the law.

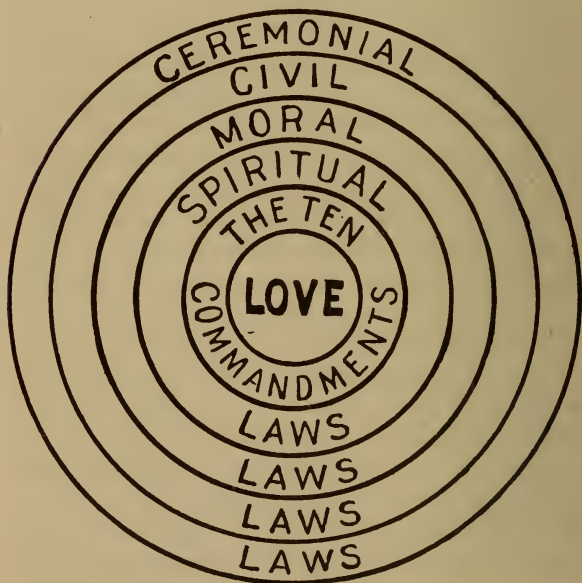
We see the germs of the ceremonial law in the skins with which this first pair were clothed ; for that covering meant the very essence of sacrifice, benefit by the death of another. We also find mention of sacrifices of clean animals as if this law was well known. Certainly this must have been by revelation. Special laws were given, as the laws regarding the Sabbath and marriage and that against murder given to Noah. The curse on Ham shows a knowledge of the duty of parental honor. The sanctity of property would come with the possession of property. So that the germs of all the laws of the decalogue were in the world before the time of Moses. It was not therefore a new standard of right which was given to man in the Ten Commandments, but one as eternal as God Himself.

### 3. THE SCOPE OF THE LAW.

The Ten Commandments were the centre and spring of all the system of law, spiritual, ethical, ceremonial and civil, given by Moses. Every law of any kind was an extension of one or more of these commandments. One may take his Bible and with a pencil mark opposite each of the commands of the Pentateuch, however various, the number of some

command of the decalogue under which it comes. It forms, not a system of laws, but THE LAW and it is always thus designated in scripture when spoken of collectively ; so that to break it in one place was to break THE LAW, and, if wilful, the penalty was death. He that offendeth in one point is guilty of all (Jas. 2: 10).

The following diagram represents this unity and relationship of the various parts of the law. It is to be read from the centre outward.





We will give under each command the general class of laws which it covers.

1. The First Commandment shut up Israel to Jehovah as their only God and ruler. The whole system of government with all its civil and religious legislation therefore rested upon it. All subordinate rulers were representatives of Jehovah. This is still the principle of the New Testament (Rom. 13: 1-4). This command is indeed the basis of all law of every kind.

2. The Second Commandment, forbidding images as a wrong way of worshiping Jehovah, is the force of this, for the idea of the image is to represent the deity in or behind that image. The forbidding of the false way of worship therefore carries the right and necessity to prescribe the true way of worship. So that under this come all the laws of worship with respect to the Tabernacle, the offerings and ceremonies of every kind. In short the whole ceremonial law rests on this, as the whole governmental system rests on the First Commandment.

3. The Third Commandment, the keeping sacred of the name of God, covers all the laws called specifically Laws of Holiness. These include laws regarding ceremonial uncleanness such as the law of the leper and his cleansing, clean and unclean food, etc. These rest on the fact that Israel is God's peculiar people, bearing His name and representing His cause and rule, and ought therefore to keep themselves sacred because they bear His name. It was a profanation

of the name of God to defile themselves. This is also the teaching of the New Testament (Rom. 2 : 24).

4. The Fourth Commandment respecting the Sabbath requires the keeping of one seventh of the time as holy. It is the basis of all sacred time, the seventh year, the seventy times seven or Jubilee year, and also the whole system of feasts and fasts. In short the Sabbath was the centre of the whole religious calendar.

5. On the Fifth Commandment rests the whole system of laws of the home. The father was the ruler by right natural and divine. The laws of Moses fixed his right as supreme in the home. The whole family life rested on this and laws as to servants and the aged also.

6. The sanctity of human life, with all the laws relating to the protection of life rest on the Sixth Commandment, including laws regarding murder, assault and cities of refuge.

7. On the Seventh Commandment rest all laws respecting women, divorce, unchastity and marriage.

8. All laws respecting property, restitution, dishonesty, weights and measures, usury, land, strays, etc., are based on the Eighth Commandment.

9. On the Ninth Commandment are based all laws respecting evidence, trials, judicial proceedings, perjury and oaths.

10. All laws regarding charity, the poor and strangers, tithes, love to enemies, etc., rest on the Tenth Commandment.

## 4. THE SPIRITUAL LAW.

1. The law is first of all spiritual (Rom. 7 : 14). It comes from a spiritual being, and reflects God's nature. The commandments are all based on the nature of God. 1. God's sovereignty. 2. God's worship. 3. God's sanctity. 4. God's time. 5. God's delegated authority. 6. God's life given. 7. God's sanctity in marriage. 8. Sanctity of ownership in title from God. 9. Sanctity of truth, for God is truth. 10. Sanctity of the heart.

The law is a transcript of the righteousness of God. Now Jesus Christ is declared to be the righteousness of God, not only imputed, but personally, for He could not be imputed or imparted unless He had it to give. We must therefore see in Christ the perfect transcript of the Law. So when He came He fulfilled the law, both moral and ceremonial. He said He came to fulfil the law. He also taught it. The Sermon on the Mount was a sermon on the law. But it was in Himself and in His life that He manifested the perfect law.

2. The law is spiritual because it works through a spiritual relation established between man and God. The three commandments relating to God precede the seven commandments relating to man. The latter are dependent on the former. There would be no motive for the keeping of any commandment if the first three commandments did not exist. Man must have a standard of right and wrong, and this is the will of God. If he accepts this, he is in right rela-

tionship to God and in right spirit for keeping the commandments. The law was given to Israel, who were God's people. It began, "I am the Lord thy God which brought thee out of the land of Egypt and out of the house of bondage" (Ex. 20).

3. The law is also spiritual because it appeals to a spiritual nature. Man "has a law of God written in the heart" (Rom. 2 : 15). He has a God-consciousness, which is the principal distinction between him and the brute. This awakened becomes a spiritual life. It is to this that the law appeals and it is only this that can keep the law. The Ten Commandments are ineffectual with natural man. Only by constant constraint will he keep them. God designed this spiritual nature to control the whole man. His lower nature is to obey it, and only thus can he keep the law.

4. The law is spiritual because it is in effect spiritual. The keeping of the law would be perfect love to God and man. The keeping of the first three commands would express perfect love to God. The keeping of the last seven would express perfect love to man. This is seen in the converse of this statement. Perfect love to God would keep the first three commandments; perfect love to man would keep the last seven. Or, as Christ stated it, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment; and a second like unto it is thou shalt love thy neighbor as thyself. On these two com-

mandments hangeth all the law and the prophets" (Matt. 22 : 37-39).

5. The law is spiritual because the violating of the law is first spiritual before it is actual and open. It begins with unbelief in God. If man truly believed in God, in His goodness and faithfulness and wisdom, he would trust and obey Him. Either through ignorance of God or through a perverted mind, he distrusts and therefore seeks other ways of benefit.

The violation begins with the last or Tenth Commandment. "Lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death" (Jas. 1 : 15). This leads along the way of the Ten Commandments. Lust leads to deception; it conceals itself under apparent honesty, then comes theft or unchastity or murder or disobedience. All profane the name of God. The sinner seeks some other way than God's to make himself right, so violating the second command; and at last there is repudiation of God or substitution of something else for him. The course now sweeps backward and forward at will through the whole law without restraint.

6. The law is spiritual because it expresses the love of God more than all else, save His giving of Jesus Christ. It is, next to the gospel, the greatest boon to humanity. It is the basis of all civilization and safety. We would be a race of savages without this standard of right and the blessings which even its partial observance gives.

Here we see that there is no antagonism between

the law and the gospel; both come from the same God, require the same relation, appeal to the same spiritual nature and have the same spiritual effect.

As Dean Alford has said, "There is but one law of God partly written in man's consciences, more plainly manifested in the laws of Moses, and fully revealed in Jesus Christ" (New Testament 2 : 332).

If there is want of efficiency in the law, it is not because it is unspiritual, but because of man's unspiritual nature and the presence in all of an unspiritual nature called the flesh which cannot keep the law of God.

#### 5. THE ETHICAL LAWS.

The Ten Commandments give certain great principles by which wise and especially experienced believers can decide their course, but the Israelite of that day was not such. He was a child in spiritual things as was the whole of mankind. It was necessary therefore to give him specific directions as to every act of life and worship. This the Mosaic law does. He is told not only the principles of right, but the application of these principles. He is given a schedule of right and wrong acts. The law was extended into all phases of life by subsidiary ethical laws which prescribed what to do in specific cases. In some cases, perhaps the most as has been said, these laws came from actual cases which came up in the course of jurisprudence.

Under each of the Ten Commandments will be

found some applications of them to actual questions of conduct. The law forbidding the seething of a kid in its mother's milk (Ex. 23 : 19), besides having reference to a superstitious rite of the heathen, was to impress sacredness of the relation of parent and offspring. The care for human life taught in the Sixth Commandment gave rise to the command to build battlements around the roofs of their houses, so as to prevent any one's falling off (Deut. 22 : 8). The Seventh Commandment was the basis of the command to give a divorced wife a writing of divorcement (Deut. 24 : 1). The law against removing a landmark was but an extension of the Eighth Commandment; so tale-bearing was a violation of the Ninth Commandment (Deut. 19 : 14). The laws for the poor and those requiring the leaving of the gleanings (Lev. 19 : 9), would spring from the spirit of the Tenth Commandment.

This minuteness in law is one of the objections sometimes made to the whole system; but it is to be remembered that such a system is necessary to a low state of spiritual life and experience. We deal so with children. We cannot expect them to be guided by abstract principles as in older life. Israel was in such a state of childhood, as was also the entire world at that time. It was the child state of the Church (Gal. 4 : 1-3).

This answers another objection as to the imperfection of some of the Mosaic laws, such as the permission of polygamy and slavery, and retaliation. This



imperfection was admitted by Christ, who amended the law especially as to retaliation (Matt. 5 : 21, 27, 33, 38). The great principles of the decalogue are unchangeable, but their application by these subsidiary laws can be and was modified as greater light demanded. We do not require the same rules of life for a child as for a man, for an idiot as for a sane person, for a convert just from heathenism as for the aged saint. We ourselves are not living in a state of perfect righteousness. God's own holiness is far above anything man knows, or can conceive of, as yet. Sinful man, even regenerated man, cannot bear the full light of the absolute and perfect holiness of God.

The study of the moral law suggests the difference between Old Testament and New Testament ethics. The Old Testament ethics rested on specific commands; the New Testament on great moral and spiritual principles, as the golden rule already referred to, which acted upon would keep the law so far as our conduct towards man is concerned. Love is the short cut to morality if embodied in the heart. It works from the centre outward instead of from the circumference inward. It affects the heart first and the life afterwards in consequence. Only the conduct which comes from this changed state of heart is real or accepted of God. The young ruler, though he did all that the law commanded, which Christ admitted, yet lacked one thing, the changed heart. Morality is one thing, spirituality another. Chris.



tian ethics spring from spirituality; the moralist's from other motives all more or less selfish and weak.

The great principle which the New Testament gives is love. One who has the love of God has the love of His law also, and the psalmists are continually breaking out in such expressions as, "Oh! how love I Thy law." The principle of love already referred to will keep the law, therefore the New Testament narrows all down to that. The Talmud says that there are six hundred and thirteen injunctions given by Moses; David reduced them to eleven (Ps. 15); Isaiah reduced them to six (33: 15); Micah to three (6: 8). It might add that Jesus reduced them to two. "Thou shalt love the Lord thy God . . . and thy neighbor as thyself" (Matt. 22: 37). Paul still further condenses them when he says "Love is the fulfilling of the law" (Rom. 13: 10).

## 6. THE CIVIL LAWS.

The principles of the decalogue extended, as has been said, to all the spheres of life; therefore to the political and social state. It has been shown that the whole civil system of Israel rested upon the First Command, "Thou shalt have no other gods before me." This rested first on God's call and deliverance of them as a nation from Egyptian bondage (Ex. 20: 2, 3), and that on the covenant made with Abraham (Ex. 3: 6).

Jehovah was Israel's Sovereign. We call this form

of government a Theocracy, The Reign of God. They on their part were His peculiar people (Deut. 14: 2), and He asked and provided for allegiance solely to Himself. It was therefore a Church State and had a State Church. These two must go together. It is useless to provide a state church if there is not a church state. All laws were God's laws, whether civil or religious. The whole people were a sacred people, their land consecrated, their time holy, their position to the rest of the world as a nation of priests or a priestly nation. We must consider the form of government in its ideal rather than its actual state as existing in Israel's history. What we should strive to ascertain is the actual state of things given by God to Israel.

1. The first principle that God gave them was liberty. Everything was submitted to their choice. Even Jehovah Himself submitted to the nation's choice as to whether they would have Him for their God and ruler (Ex. 4: 29-31). Thus also He submitted the law for their acceptance (Ex. 24: 7). When they wanted a king they were given one chosen of God, but submitted to their choice (1 Sam. 10: 24; 2 Sam. 2: 4; 5: 3). They had the right of suffrage and elected their subordinate rulers.

2. It was a constitutional government. The law of Moses was such a document as was necessary for this. With the Abrahamic Covenant it bound both Jehovah and the nation. It safeguarded the rights of the people as well as of the king. It was formally

ratified by a covenant of blood after the rites of that day (Ex. 24: 6-8). It will thus be seen that Israel had the two great fundamental principles of modern government, and that thousands of years ago. The political privileges of the freest and most enlightened nations to-day are based on these principles.

3. The twelve tribes formed a union of states independent within their respective boundaries in local matters, but all bound together by this great body of laws and the relations which sprang from it. Each tribe maintained its own tribal form and rule. There were princes and elders of each tribe. From these were formed certain national bodies.

(1.) The Seventy Elders (Ex. 24: 1-9; Num. 11: 16) formed a central deliberative body, which we hear of as acting for the nation.

(2.) A larger body was that sometimes called The Congregation. This was not the entire nation, men, women and children, but selected representatives who could and did meet and confer (Num. 10: 3, 4). This was the highest body in the nation. These two bodies corresponded to our houses of congress or houses of parliament. The Seventy Elders were the Senate or House of Lords; the larger body, the House of Representatives, or Commons.

(3.) Of less importance were the tribal officers and elders and princes and heads of families. Besides these, or including these, were the rulers of tens, hundreds, and thousands, specially chosen to assist Moses and continued afterwards (Ex. 18: 13-27).

(4.) The priesthood was a permanent order of the family of Aaron. The duties of the priests at first were purely religious, but afterwards they took part in the government as did Eli (1 Sam. 4 : 18). This body of priests gave steadiness to the government ; they interpreted the law. It answered therefore to our Supreme Court.

(5.) Another office was that of prophet. This was neither elective nor hereditary. Men were called by God and sent into the nation to speak for God, who thus gave them communications from Himself. The prophets gave guidance and often reproof as they were instructed by God, and more than once restored the government when on the verge of anarchy or misrule. The prophet spoke for God to the people. The priest spoke for the people to God.

As the nation grew they added treasurers, recorders, rulers over the host, counsellors, directors of the tribute and other officers. But we are now only to look at those provided for in the Mosaic Law.

4. God gradually gave the nation self-government. He spoke directly from Mount Sinai. He accompanied them after that by an angel. At last He spoke only through Moses ; and in Canaan, by prophets who came as needed.

5. The judicial part of the government was committed to a regular system of ascending courts. Such were the rulers of tens, hundreds and thousands (Ex. 18 : 20) above mentioned ; the Supreme Court, as before stated, being composed of the priesthood.

The whole tribe of Levi was selected for the service of the Tabernacle. They were assigned special duties such as that of song, and the care of the Tabernacle itself, and served in courses, living in cities assigned to them throughout the whole nation and coming up at their appointed seasons.

Whether all this system was in perfect use at any one time it is difficult to say, but probably not. A perfect system of law does not ensure a perfect government. Law then, as now, often was neglected, and the actual was far below the ideal. But this outline shows the perfect system as ordered for Israel. It contains the features of the most advanced forms of modern government and all such are, knowingly or not, copies of this; all of which proves the divinity of the whole, for this was given thousands of years ago when the world had no such governments, as we have now, and still less any such ideas of liberty and security. Constitutional government and liberty were first taught by Moses as revealed to him by God.

#### THE CRIMINAL CODE.

The criminal laws of Moses are to-day the basis of the codes of all civilized lands. They cover the following essential points:

1. The Home. The Fifth Commandment secures this element of civilization. The home of all civilized lands is a copy of Israel's. The servants' rights were guarded. A mild form of slavery was allowed; but this institution was universal, and the servant

or slave was protected, and no Hebrew slave allowed. The service was made in a large degree voluntary. Provision was made for emancipation every fiftieth year.

2. Protection of life was secured. Death for murder was commanded, but justice in this was secured by the Cities of Refuge. The infliction of the death penalty was placed in the hands of the nearest of kin, as is done in all such lands. This secured quick execution which is the value of all penalty.

3. Women were protected and honored among the Hebrews. The wife was in a place of honor and safety. Divorce was allowed, but was secured from abuse by writings of divorce officially issued. Adultery was severely punished.

4. The rights of property were secured. Restitution was made and fines imposed.

5. Trials were secured from injustice by rigorous laws against bribes and false swearing.

Some of the various penalties inflicted were fining, restitution, retaliation for bodily injuries, flogging to the extent of forty stripes save one, and death by stoning or the sword. No torturing was allowed, and their methods of execution were quick and comparatively painless. There were not many imprisonments, a kind of punishment which at best is doubtful in its effects, on the prisoner at least.

The Mosaic code is sometimes said to be cruel because under it over a dozen crimes were punished by death. In view of the fact that up to two hundred years

ago there were one hundred and seventy-four such in Great Britain, Moses' law seems merciful in comparison, especially when we consider the early age in which it was given and the world's general spirit of disregard for human rights and human life. The laws of a religious nature calling for the death penalty were based on the principle that Jehovah was their rightful sovereign, and that therefore idolatry and blasphemy and other such crimes were treason against their sovereign, and subversive of the whole system of rule and safety.

#### THE SOCIAL SYSTEM.

The Mosaic laws passed out over the social state and effected it accordingly. The life of the Israelite was mainly agricultural, pastoral or horticultural, or a mingling of all. They lived in villages and went out to the fields to work. This gave the society of the town and the advantages of the country. The isolation of country life is in many places its great disadvantage.

Land was given in homesteads and these were inalienable. At the end of every fifty years all homesteads were to go back free to their owners. This further checked monopolies and the forming of vast landed estates. Every man had a chance once in his life.

The contracting of heavy indebtedness was made difficult, if not impossible, by the law that at the end of every seven years all debts were declared canceled. This would be a hardship to creditors if



enacted now or where debts already existed, but to begin with such a law no wrong was done and great evils were prevented. Moses provided for doing all business on a cash basis. This prevented all corporate and communal indebtedness. The debts of many nations and communities are to-day unpayable, there is no intention of paying them, and they are increasing. No such state could exist under Moses' legislation. This was a great check on monopolies also, for it is the right to borrow money and issue bonds which largely gives these their power.

Sanitary laws were enacted also ; and cleanliness of person and premises was commanded. When the state of these eastern lands is considered in these respects, the high nature of his legislation is noticeable. The constant washings provided for under the law, while largely ceremonial in their immediate motive, had a hygienic value also. The distinction between clean and unclean animals then laid down to-day forms the line between the food of civilized and that of other nations. Isolation of contagious diseases was also commanded. The whole effect of this legislation is seen in the Jews to-day, although only partially observed. They have little or no scrofula. Among them only half the number of infants die as among other nations and the average length of life is a fourth greater.

The laws of rest need to be noticed ; not only those respecting the Sabbath, the essential of health, but those pertaining to the frequent festivals which



were social as well as religious and were a means of recreation. One whole year in every seven was given in which no crops were to be sown, all debts were to be canceled and servants freed. The fiftieth year was the climax of the Israelitish system ; at that time all homesteads were restored, all debts cancelled, all servants released and all the people rested.

The question naturally occurs, what was the application of all this and what was the effect, and what is the possibility to-day of the application of such a system ?

The whole coloring of the Old Testament is Mosaic ; yet this system of laws was probably never observed as it should have been, any more than the best laws are so observed to-day. But it was enacted sufficiently to observe its general effect which is thus stated. "Israel dwelt safely, every man under his vine and under his fig tree. . . . Judah and Jerusalem were many, as the sand which is upon the sea in multitude, eating and drinking and making merry (1 Kings 14 : 20, 25).

Can this system be enacted to-day ? We are living in a time when social questions are in the mind of all. Therefore this question is an interesting and timely one.

There are three necessities often mentioned as essential for a successful life for man, animal or plant ; heredity, environment and development.

These three God used in Israel. He began with a selected race, sifted, as has been seen, from the world.

He also had a spiritual race as compared with the world at large, that is a race that knew of God and had a spiritual conception of Him; there were also among them many really spiritual people. This is the essential of the divine law. Neither in its spiritual nor civil aspects is it possible but as embodied in a spiritual people. It was the failure of the people themselves that at last brought the whole system down to ruin. It failed by reason of the failure of human nature, and that remains the same to-day. Environment is the second need; a land rightly situated to give freedom from contact with the wicked world about them, yet at its centre to affect it favorably, with sufficient food and other necessities of life. The development of the Hebrews was under the direct reign of God Himself. Given these three qualifications, and this system may be enacted anywhere. These however are the very qualifications now lacking and there is no prospect of their coming in our present order of things; so that, under these conditions, this system is now not actually practicable. But so far as any nation adopts the principles of the Bible, it enjoys this state; and the more it conforms to them, the better will be the state of its people.

There are also great spiritual lessons which, after all, are the residuum of value from all this history and this great national experiment. In this experiment God did show what a nation might be under present conditions with obedience to Him.

It is evident that such a system of law would soon

be known and admired and copied by other nations, and this was the purpose of God in giving it. Israel was to be a national teacher. Again and again it is said that God's glory was at this time declared throughout the earth. The influence of Israel upon the world at that time is a neglected but fruitful theme. It will yet be found that all that this world has had of useful progress has been inspired in ancient as well as in modern times by the word of God given to His people. The rise of the great civilizations of Rome and Greece was at the time of the downfall and dispersion of the Israelites through the world. Such a people and such a system could not fail to affect mankind. We are told "all the kings of the earth came to hear the wisdom of Solomon." This was about four hundred years after Moses. Here is direct evidence of the universal effort of the Mosaic system upon the world.

## CHAPTER XIV

### THE CEREMONIAL LAW

A LARGE part of the Pentateuch is taken up with laws regarding ceremonials, such as the consecration of priests, offerings, purifications from certain defilements, prohibitions of certain food, and commands respecting feasts and ceremonies. Some of these, such as those relating to feasts, washing after touching dead bodies, and the use of clean and unclean food, have a physical value, but many have only a ceremonial value, and even those mentioned have their principal sanction in their ceremonial meaning. Therefore the religious and spiritual meaning is the great matter; they were great object lessons to teach great spiritual truths.

Certain underlying principles need to be understood before the spiritual meaning can be grasped.

1. The whole system rested on the fact that the Israelites were Jehovah's people and He was their God. This was provided for in the Abrahamic covenant and by their own assent in the covenant at Mount Sinai.

2. This relation required, on their part, holiness. They were to be holy because they were in such relations to Jehovah. "Be ye holy for I am holy."

While much of the moral law looked to man, the ceremonial law looked to God. It was with God in mind that they offered sacrifices and performed ceremonies.

3. He taught them what holiness was by these outward ceremonies. Physical cleanliness taught the greater need of spiritual cleanliness. God fenced Himself off from them by these laws, requiring such offerings and performances as to teach them His own holiness and the need of holiness on their part. Sinful man could not approach a holy God without preparation.

4. There was a deeper meaning still. Besides personal holiness, there was also an imputed holiness taught them as necessary. They were shown that, even with all that they could do, there remained the need of a perfect holiness that only God Himself could furnish them. The offerings therefore pointed to this. It was the same imputed righteousness that we enjoy, only then it was in the future as far as accomplishment was concerned. To us it is accomplished in the death and atonement of Christ. Therefore we can see the gospel of Christ in these offerings, just as we can see Christian holiness in the laws for holiness and Christian enjoyment in the feasts.

The order in which the ceremonial part of the Pentateuch should be studied is that in which it is given. Exodus closes with the Tabernacle erected, Leviticus gives next the offerings, the consecration of

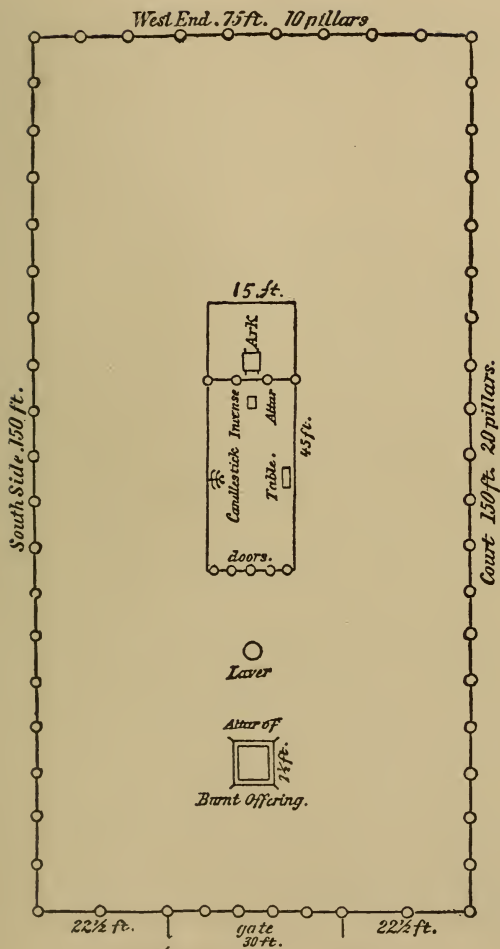
the priests, the laws of holiness and the feasts. This then is the order of study: 1. The place of worship, the Tabernacle. 2. The offerings. 3. The Priests. 4. The laws of holiness. 5. The Feasts. Alliteratively the whole may be summarized in four words, Sanctuary, Sacrifice, Separation, Satisfaction. This will also be found to be a summary of the gospel of Christ. We are to seek nearness to God by the atonement of Christ, who is our holiness, and in Him we have the blessed life which is portrayed in the feasts.

### I. THE TABERNACLE.

The Tabernacle was the residence of Jehovah among the people. It was not a meeting-house for the people as our churches are, for it was a very small building, and only the priests were allowed to enter. It was a meeting-place of the people through their priests with Jehovah. The people sometimes met at the door of the Tabernacle on occasions of solemnity or national importance.

The following diagram gives the ground plan of the Tabernacle.

It was a tent-shaped structure made of boards and curtains and surrounded with a fence of curtains. The whole enclosure was seventy-five feet wide by one hundred and fifty long. The Tabernacle itself was about fifteen by forty-five feet. It was divided into two parts, one fifteen by thirty feet called the Holy Place, and the other and inner apartment a per-



Ground Plan of Court of Tabernacle.

fect cube of ten cubits or fifteen feet. This was called the Holy of Holies or Holiest, or sometimes the Sanctuary, though this name was also sometimes given to the whole Tabernacle. It was this smaller, inner apartment which was the presence chamber of Jehovah. It contained only the ark, and the cherubim upon it. The ark was a small chest covered by a lid on which stood the figures of two angelic beings made of gold, bending over it in reverence with extended wings.

In the ark were the two tables of stone containing the Ten Commandments engraven upon them. Aaron's rod was afterwards placed within it and a pot of the manna. As we have before seen it was upon this law that the cherubim looked down with reverence. It was upon the lid of this ark containing this law that the presence of Jehovah was manifested in brightness, as the Jews say, and so we have every reason to believe. It was upon the lid of the ark containing the law, and just over it, that the blood of the greatest sacrifice of the year was sprinkled on the Day of Atonement. It was called the Mercy Seat, that is the place where Jehovah received the offering of the sacrifice and gave mercy or forgiveness and blessing.

The law was thus the centre of the whole Tabernacle and consequently of the whole religious system of Israel; so that, not only the whole law centred about the decalogue, but also the whole ceremonial system. It was from this Mercy Seat that the whole



of Leviticus was spoken to Moses. It was on the basis of this law and its requirements that the whole ceremonial ritual rested. The law represented the perfect holiness one must have who approached Jehovah, and, as none had that holiness, the sprinkled blood was the only plea or ground of acceptance that Jehovah would receive.

The other parts and articles of the Tabernacle were all secondary and auxiliary to this central part and its meaning. The altar of sacrifice at the door of the Tabernacle in the outer court showed the sacrifice necessary to offer in order to enter; the laver, the cleansing also necessary before offering; the table of shew bread, the sacred food of one so entering; the candlestick or lampstand, the type of the life of such; the altar of incense, the prayer and praise with which one should approach Jehovah. The whole had one great lesson, the holiness of Jehovah and consequently the holiness required of those who approached Him in worship.

The Tabernacle as a whole and in all its parts is the most remarkable type of Christ in the Bible. When we consider that it was shown to Moses in a vision and the particulars of its construction accurately and minutely directed by God, we must believe that it was deeply significant. The epistle to the Hebrews especially dwells upon this typical use of the Tabernacle, the high priesthood and the mediatorial work of Christ. As the Tabernacle was the dwelling-place of God among Israel, so Christ was the dwelling-

place of God on earth (John 1 : 14). The Holy of Holies, especially the Mercy Seat, the lid of the ark, was the meeting-place of mercy and justice. Thus Christ is our propitiation or mercy-seat (Rom. 3 : 25 ; 1 John 2 : 2). The rent veil at His death (Matt. 27 : 51) typified His flesh (Heb. 10 : 20). The High Priest entering with the blood of the sacrifice shadowed forth Christ entering Heaven with His own blood, for the same purpose of making propitiation for His people's sin.

This was the culminating act in the Tabernacle service ; but every part was significant. The altar of sacrifice was the cross ; the laver, the sanctifying work of the Spirit ; the altar of incense, the daily work of intercession by Christ ; the shew bread, the flesh or word of Christ ; the candlestick, the Church kept in the true light by Christ (Rev. 1 : 12, 13, 20). The heavenly privileges of the believer are represented by the pot of manna (Rev. 2 : 17). The gospel was thus preached to that early age in object lessons and pictures. Few of the people could read, there were few books and our Christian terms could not have been understood. Doubtless the spiritually minded understood, but it required study. This explains the frequent references to meditation on the law and delight in it expressed in the psalms and other devotional writings.

## 2. THE OFFERINGS.

The offerings were of many kinds. There were,

however, five principal elementary offerings. These singly or in combination formed the greater part of the ritual of the Tabernacle. They are found in Leviticus in order (Chs. 1-7). The burnt-offering, the meal-offering, the peace-offering, the sin-offering, the trespass-offering. With these God represented Himself as surrounded. The diagram represents them thus arranged :



The diagram is to be read first as given in the order in Leviticus, from the centre outward, and afterwards from the outside inward. We are first to see Christ in the offerings and then to see the way of salvation in them. Read from the centre outward, we see Christ in the offerings, as coming down from God for man's salvation. Read from the outside inward, we see man approaching God in the way made by Christ in His death as typified in the offerings. Looking at them in the first order named, we take them up as follows :

1. The burnt-offering was wholly burnt up. It represents Christ in perfect consecration to the Father and so giving Himself to Him to do His will (Ps. 40 : 6-8 ; Phil. 2 : 6-8). The greatest motive of Christ was to do the will of the Father ; so He said again and again.

2. The meal-offering was the next. It is called the meat-offering from the old use of the word meat as indicating food. "Meal" is better and expresses the true meaning. The meal offering expresses Christ's perfect devotion in the sacrifice of incarnation (John 12 : 24). It is the sacrifice of service. It looks to the preaching of the word. It was to be anointed with oil, the type of the Holy Spirit, the anointing of which gave Christ His name, Christ the anointed one. It had frankincense offered with it, the type of grace and favor. It had also salt, the type of purity and pungency and fidelity. It was to have no leaven, the type of evil ; nor honey, the type of human gratification (Prov. 25 : 27). A little was offered on the altar, the rest eaten by Aaron and his sons. Christ's words were for man.

3. The peace-offering. Part of this was burnt upon the altar, part was eaten by the offerer, and part by the priest. It represents Christ entering into fellowship and identity with man (Heb. 4 : 15) by which He could effect His mediatorial work. Being already in identity with God, He was a partaker of both natures, and so fit to be man's representative as well as God's.

4. The sin-offering. This was burned without the camp, and represents the work upon the cross, Calvary being outside of the city gates. On the cross Christ was "made sin for us" (2 Cor. 5 : 21).

Atonement is the great word in Leviticus. It occurs fifty times. On the day of atonement occurred the great presentation of this sin-offering. It is this that the writer of Hebrews has in mind. The blood of this offering typifies the blood of Christ that He carries into heaven for us.

The meaning of this offering or sacrifice involved several ideas.

(1) Substitution. The animal was given in place of the offerer. He identified himself with it by placing his hand on its head.

(2) Imputation. The offerer's guilt or righteousness was imputed to the offering. It was held accountable for whatever of sin was charged to the person offering it.

(3) Retribution. The penalty deserved by the guilty was visited upon the victim. It was death; the animal was slain. The penalty of sin against the holy God was death. The blood shed was the evidence of that. It was life for life. Blood is life, therefore blood shed was life given up.

(4) Satisfaction. Not satisfaction as the word is used conversationally, but in the judicial sense. Justice was satisfied in the penalty visited upon the victim, that is in its death.

(5) Propitiation. Justice having been satisfied,

there is propitiation made. There are no longer claims against the guilty. The same word is applied to the Mercy Seat. It is a Propitiation because there the claims are satisfied which prevented mercy, and now favor can be shown, as to an innocent person.

(6) Atonement. The result of the offering is that the sinner and God are now at one. God is reconciled and the sinner is accepted.

These are the fundamental ideas of the sacrifice, and these are the principles of the redemption of Christ. These principles are all applied to Christ's sacrifice in the New Testament both by Christ and His apostles. What Christ is to us, and what the meaning of His cross is to us, these sacrifices were to the Israelite. It is not to be supposed that each offerer knew the spiritual meaning. Some did, but the fact of their not knowing does not detract from the importance of the intended lessons.

5. The trespass-offering. This was offered as needed. It represents Christ in daily intercession; as our constant advocate (1 John 2 : 1 ; Rom. 8 : 34).

The first three of these offerings are called "sweet savor" offerings, the last two are not. That is in the first three Christ is personally in contact with God, but in the last two, the sin and trespass offerings, He touches sin and therefore He bears our guilt. There is no sweet savor in sin or anything that it touches. Here Christ is made sin for us ; He bears our blame and disgrace.

The sum of the offerings is Christ. Together they present His perfect work for us. We can understand how one like David in that day could meditate upon the law day and night, having glimpses of this Coming One revealed to him in it.

We must now read the offerings from the outside inward. We must see our path along them to God. We begin at the outermost. We first in conviction think of our trespasses; we therefore want Christ as our forgiveness. We next think of Sin as something deeper than mere acts, and realize our need of cleansing; we want ourselves made right as well as our sins forgiven. This leads us to Christ as our sin-offering. Then we have fellowship with God through Christ. This is Christ in the peace-offering (Rom. 5 : 1). Then we may enter His service and we may eat of Him as in the meal-offering. The consecration of the burnt-offering is the greatest. Few reach it at once. It is the place where in Christ we give ourselves wholly to God (Rom. 12 : 1).

There are several grades of offerings. The ox was the princely offering, the sheep or goat the common offering, the dove or young pigeon the poor man's offering, and the barley cake that of the very poor. These represent different degrees of apprehension of Christ. Some see in Christ all His offices, like the prince, they see His kingly rule and power; others take the more common evangelical view of Christ as Redeemer; others have only a faint idea of the work of Christ, but have true faith; others still only know

that Christ is able to save, though how or why they know not, but have faith, nevertheless.

### 3. THE PRIESTS.

The persons set apart to carry out this law form an important part of study. The whole tribe of Levi was chosen of God for the service of the Tabernacle and from among them the family of Aaron to serve as priests. The Levites had charge of the Tabernacle. They had no one place of abode in Israel, but had houses in the various tribes. This fulfilled the prophecy of their father Jacob, "I will scatter them in Israel," but turned the curse into a blessing (Gen. 49 : 7). They had charge of the Tabernacle, the service of song and other parts of the worship.

The priesthood was to remain in the family of Aaron. Formerly the eldest or father of the family offered sacrifices, and the word priest has the meaning of presbyter or elder. The priests were to offer sacrifices and conduct the services on the days of special holiness and on feast days; and, in the journey through the wilderness, were to carry the ark and vessels of the Tabernacle. They also acted as a court to decide special cases (Deut. 17 : 8-13). They were supported by tithes; and served in courses. The great service of the year was on the day of atonement, when the high priest entered the Holy of Holies and made intercession for the nation.

In Hebrews Aaron, the high priest, is compared and contrasted with Christ. The High Priest was a type of



Christ in being appointed of God, in offering a sacrifice, in entering the presence of God, and in securing atonement. Christ was unlike Aaron in that He was not of his tribe or family; that He administered a better covenant; that He did not offer the blood of an animal, but His own; that He did not enter an earthly tabernacle, but a heavenly one; that He did not make an imperfect atonement, but a perfect one; and that His atonement was not temporary in its effect, but permanent (Heb. 5-10).

Because of these incomplete resemblances, and because Aaron was an Israelitish priest only and Christ had a world-wide work of atonement to perform, another type is added to His priesthood. Melchisedek is chosen as this type. He was long before Aaron or the law, and had no predecessors or successors, was from the world peoples and was a King as well as a priest. These are some of the qualities to be seen in Christ's priesthood that are wanting in Aaron's.

Aaron, however, represents the believer. He is "a spiritual house, a royal priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." As Israel was a national priest among the nations to serve God, to administer the worship of God, and to teach the nations; so the believer is in the world, so the Church is in the world. The believer is called the Temple, the Sanctuary; the believer's body being a Holy of Holies in which God dwells by the Holy Ghost, as in the Tabernacle the presence of God dwelt (1 Cor. 6:19; 2 Cor. 6:16; 1 Cor. 3:16, 17; Eph. 2:20-22).

## 4. THE LAWS OF HOLINESS.

These are laws which are distinguished from the moral laws because they commanded or forbade things not in themselves ethical, as for example the abstinence from certain kinds of food, the wearing of certain kinds of clothing, and the following of certain ways of cutting the hair. Some of these laws have no reasons for them stated; but all had reasons, and important ones for their enactment.

1. Some of these laws were sanitary and hygienic in effect; as the law regarding washing after touching a dead body, the law of the cleansing of the leper, the laws respecting the use of certain kinds of food and the disposal of offal.

2. Some had great symbolic teachings. God taught the people spiritual holiness by laws of physical cleanliness, as we would teach children by the use of the same illustrations. The leper was a type of the sinner. Leprosy was treated like a sin. There were ceremonies connected with it of no hygienic use, but purely symbolic (Lev. 14, 15). These held up this disease as a type of sin in its inheritance, its effects, and its incurableness by any human effort. This the psalmist had in mind when, referring to this, he says, "Purge me with hyssop and I shall be clean" (Ps. 51 : 7).

3. Separation was one great purpose of these laws. Most of the things forbidden were customs of the heathen and the use of these things would lead the Israelites into fellowship with them. Their disuse

would erect a barrier between the two. Therefore these laws were made. Such laws were those forbidding the marking of the body by heathen rites, or the placing of names of heathen deities upon one. Instead they were to place the law upon their foreheads. Such laws also were those regarding the cutting of the hair and the sowing of mingled seeds.

4. Some were laws of propriety, as those forbidding a man to wear a woman's clothing or a woman, the clothes of a man.

All these laws were based on the fact that they were Jehovah's chosen people, sacred and separated from the rest of the world.

There is, however, in these a great spiritual lesson. The Christian is still under such laws. There are certain things that he is not to touch and certain people that he is not to mingle with (2 Cor. 6 : 17). There are things he is not to eat or drink (Rom. 14 : 1-23). His abstinence is for the sake of others. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Rom. 14 : 21). This is the Biblical ground of temperance. A further reason for temperance is this, "Ye cannot drink the cup of the Lord and the cup of devils" (1 Cor. 10 : 21). This latter certainly applies to intoxicating drinks in our days. A further motive is offered in this text, "Give no occasion of stumbling either to Jews or to Greeks or to the Church of God" (1 Cor. 10 : 32). A further and broader principle is given in these words, "Whether therefore ye eat or

drink or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). All these look outside of the person himself. There is also regard for oneself to be considered. "Your body is a temple of the Holy Ghost" (1 Cor. 6: 12-20). Here is the same principle that was given to Israel, the sanctity of themselves as God's chosen people.

We find, then, that the same principles underlie the Israelitish code and the Christian code. The difference being that the one consists of a long list of certain acts prohibited, and the other is an enumeration of certain principles applying to all acts. Now, as the conditions have changed since Israel's time, as in the case of food offered to idols and in the coming in of many habits and amusements unknown to Israel, we see why God has given us principles rather than rules for life. The principles live in the heart and are a permanent motive; the prohibition of acts can be only temporary and local.

These are the great differences between the Old Testament and the New Testament teachings. We have no prescribed list of acts right and wrong, but we have certain principles which enable one with a right mind and the spirit of Christ to determine for himself what is right and what wrong. The Church has the right to say what its members shall or shall not do; so we find the Council at Jerusalem prescribing to the young gentile Churches what they were to avoid (Acts 15: 19, 20).

## 5. THE FEASTS.

The calendar of the Israelite was laid out on the number seven; thus we have the seventh day, the seventh month, the seventh year and the seventh seventh or fiftieth year—the year of jubilee. Every year there were three great festivals and one great fast day; seven festivals and one fast in all. Nothing could better express the happy purpose of Jehovah in this people than this fact. The whole course of the year was designed to be a course of sacred joy; their religion was to be a happy one and their pleasures sacred.

1. The germ of all was the Sabbath. This was a reenactment of the existing Sabbath (Ex. 16: 26). The word “remember” in the Fourth Commandment recites this fact. The Sabbath was observed before the time of Moses and by other nations. It was instituted at creation (Gen. 2: 2, 3). The reasons annexed to the various commands about the Sabbath are that the people may rest, with their servants and cattle and strangers after the example of God (Ex. 20: 8–11); that they may remember their deliverance from Egypt (Deut. 5: 15); and that it may be a sign between them and Jehovah (Ex. 31: 13), a perpetual covenant (16), a holy convocation (Lev. 23: 3). Thus the idea of the Sabbath is first rest, then commemoration, then consecration and worship.

These are the ideas of the Lord's Day that we observe. While there is no command to change to the first day of the week there is scripture warrant. First the Sabbath was a shadow and the substance has

come in Christ (Col. 2 : 16, 17). The command is observed by keeping one day in seven. It is "six days shalt thou labor and do all thy work, but the seventh is the Sabbath." Six days' work and then a day of rest. This the Lord's Day gives.

There is a pointing to the Lord's Day in the mention of the eighth day (Lev. 23 : 39), especially the offering of the first-fruits on "the morrow after the Sabbath," which was the prophecy of the resurrection of Christ as "the first-fruits of them that slept" (1 Cor. 15 : 20). The example of Christ, in meeting with His disciples, their custom to meet for breaking bread, that is the Lord's Supper, and the state of John in Patmos, "in the Spirit on the Lord's day," warrant us in keeping this day and dropping the Jewish Sabbath, which in spirit is kept on the Lord's Day.

If one day in the week is to be kept sacred it must be a uniform custom, else there cannot be that use of it that we need. Confusion would come from every one having his own day. Luther said, "I believe that the apostles transferred the Sabbath to Sunday, otherwise no man would have been so audacious as to dare do it." Another has said, "Take away the day of rest and there is no worship; no worship, no religion; no religion, no morals; no morals, then—pandemonium." Such a day of rest was embodied in the moral and not in the ceremonial law to give it the greater validity.

2. The new moon or the first day of each month

was a sacred day. It was celebrated by the blowing of trumpets, the offering of sacrifices, and the solemnities of the Sabbath. In the seventh month its observance was especially marked.

3. The three great annual feasts were the Passover celebrated at the beginning of the year, Pentecost coming when the wheat harvest was ripe, and the Feast of Tabernacles held in the fall; the latter was the harvest home of Israel, when they dwelt in booths for a week. The Passover has already been spoken of. It commemorated the nation's deliverance. It was its national anniversary. Pentecost, meaning "fiftieth," was held fifty days from the gathering of the first ripe sheaf, the "first-fruits." Two leavened loaves were presented to the Lord. This was a prophetic feast. It was fifty days after Christ rose from the dead, "the first-fruits of them that slept," that the Holy Ghost came upon the disciples. The two loaves were typical of the Jewish and gentile churches. The feast of ingathering or Tabernacles was preceded by the Day of Atonement, by which they were prepared for that joyous time. It has a prophetic meaning also in the harvest to come and the millennial era to follow (Rev. 14: 14-20).

The Seventh Year feast was the leaving of the fields fallow and only gathering what grew of itself. It was the violation of this that fixed the time of the Babylonian captivity at seventy years (2 Chron. 36: 21).

The Jubilee was the climax of all the festivals and



of all the nation's calendar. Then servants were freed, all debts paid, all homesteads returned, all at rest. When Christ preached His first sermon He took for His text the prophetic cry of the jubilee year, the climax of Israel's great system (Luke 4: 18). He proclaimed spiritually all that the jubilee gave literally. It was probably on the very anniversary of the jubilee that this sermon was preached. The four things given by the jubilee were alliteratively: liberty, land, liquidation and leisure. Prison doors were opened; homesteads restored; debts canceled; rest given. So in Christ we have release from the penalty of sin, restoration to the place of our inheritance, forgiveness of sins, and rest in Christ. As all of Israel's history, this is also an allegory worked out in the actual history of a soul's experience. It has been jubilee time ever since Christ preached that great sermon.

#### SPIRITUAL LESSONS FROM THE LAW.

The New Testament lessons from the study of the law are as follows:

1. All are guilty before this law. The parts of the law are one. The New Testament does not make a distinction between the moral and ceremonial law. It is one law, and when it refers to the law it means all the law (Jas. 2: 10; Rom. 2: 19, 20).

2. Christ taught that the law prophesied of Him, and that He fulfilled these prophecies and types (Matt. 5: 17; Luke 24: 27, 44). "That it might be fulfilled" is written as a reason for much that He



did and said. He obeyed its precepts and lived the life that it commanded (Matt. 3: 15). Its righteousness was fulfilled in Him in its spiritual and ethical meaning (John. 8: 46). He fulfilled its ceremonial acts (Luke 2: 21-24). He is the fulfilment of its civil and social state spiritually.

3. The apostles taught Christ from the law (John 1: 45); see Epistle to Hebrews. They taught the insufficiency of the law in itself. 1. To give forgiveness (Acts 13: 38). 2. To justify (Rom 3: 20; Gal. 2: 16). 3. To give holiness or peace (Rom. 8: 3). 4. It is not a rule of life to the believer "in Christ" (Acts 15: 1, 28, 29; Rom. 6: 14; 7: 4; Gal. 3: 23-26; Col. 2: 14-23).

4. Christ satisfied the demands of the law against us (Gal. 3: 13), and put it out of the way (Col. 2: 14; John 1: 17). This does not degrade the law (Rom. 3: 31); nor lead to sin (Rom. 6: 1, 15).

5. The Christian is in a higher state of grace (Gal. 3: 23-29; 4: 5: 1-6), and thus under a higher law; he is a son and not a servant; under grace and not under law.

6. The present use of the law is to manifest the righteousness of God in Christ (Rom. 3: 21); to make sin apparent (Rom. 5: 20); to restrain transgression (Gal. 3: 19; 1 Tim. 1: 9-11); to convict of sin (Rom. 7: 7, 8); to judge the sinner at the last day (Rom. 2: 12; John 5: 45; Rev. 20: 12).

7. The offerings, as we have seen, all point to Christ.

8. The laws of holiness are typical of the Christian life.

9. The feasts are to have their fulfilment in the kingdom of heaven. They all point to that (Luke 4: 17-19; Ps. 72; Ezek. 40-48).







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